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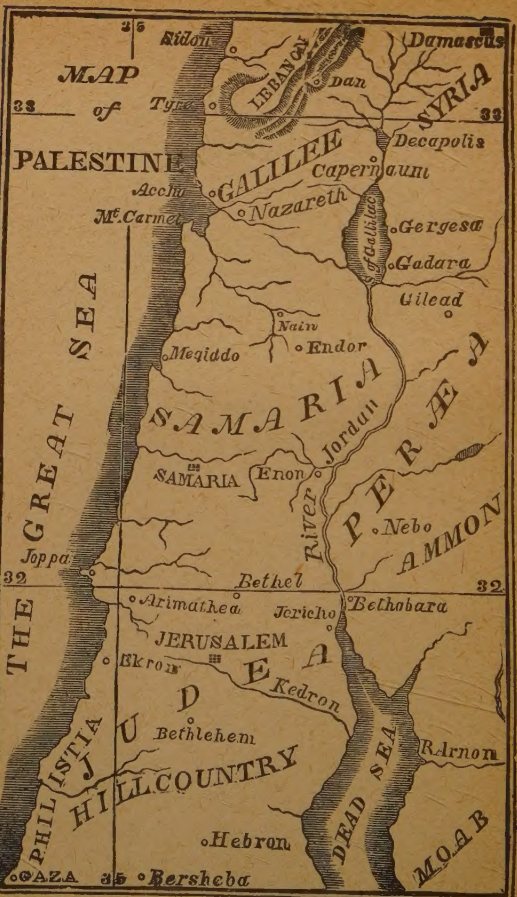
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Life and Teachings of Jesus.

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The National Convention of the Disciples of Christ, held in Springfield, Illinois, October 16-23, 1896, adopted the following recommendations:

"1. That this convention approve the idea of adding, within certain limits, the educational feature to the Christian Endeavor Societies among us. This added educational feature shall include helps for the systematic reading of the Bible, a selected course of reading concerning missions in general, and our own missions in particular, and thorough instruction as to the origin, the principles, and the history of our own movement for the restoration of New Testament Christianity.

"2. That this convention approve of the purpose to provide a series of hand-books for our young people covering the fields not already satisfactorily covered."

In harmony with this action three courses of reading are being planned and a hand-book, introductory to each course, has been prepared. This little volume is the second hand-book in the study of the Bible.

PREFATORY NOTE.

No attempt has been made in this handbook to furnish a detailed chronology of the life of Jesus. The schemes prepared by students of the question are so numerous and conflicting that it seems preferable to avoid any attempt at precise dating, and permit some general hints to suffice.

At the close of each chapter, in Part I, will be found the passages in the four Gospels, bearing on that period of Jesus' life. These citations, taken collectively, furnish a complete arrangement of the Gospels. In general the order adopted in the Harmony of Stevens and Burton has been followed, but several changes have been made. Each chapter of the book is also furnished with a list of questions which may be found helpful to the student. Both Scripture references and questions conform to the paragraph arrangement of the text.

Suggestions regarding helpful literature on the subject will be found at the end of the book.

H. L. W.

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Not in soft speech is told the earthly story,
Love of all Loves! that showed thee for an hour;
Shame was thy kingdom, and reproach thy glory,
Death thine eternity, the Cross thy power.

Yea, through life, death, through sorrow and through sinning
He shall suffice me, for he hath sufficed:
Christ is the end, for Christ was the beginning;
Christ the beginning, for the end is Christ.

F. W. H. Myers,—"*St. Paul.*"

PART I.

THE LIFE OF JESUS.

CHAPTER I.

THE GOSPEL RECORDS.

1. The sources for the study of the life of Jesus are found in the books of the New Testament, especially the four Gospels. These books were not written immediately after the close of Jesus' earthly ministry, but as occasion demanded during the second half of the first century. The story of our Savior's life was familiar to his disciples, and was passed on from group to group as the churches grew. Later on, as the need of writings was felt, parts of this narrative were written down, and have come to us in the various books of the New Testament.

2. The body of writings which first took form consisted of the letters of apostles to churches. The epistles came into being, for the most part, before the Gospels, because they dealt with the problems of Christian living

and the welfare of the church. To these earliest Christians the story of Jesus' life was already familiar in the oral form. The references to our Lord in the epistles, especially those of Paul, are, therefore, the earliest written sources for the study. The epistles of Paul, which appeared from 52 to 66, A. D., declare that Jesus was the first-born of creation (Col. i: 15) and in the form of God (Phil. ii: 6); that as such he was the creator of all things (Col. i: 16); that he took the form of humanity, even of a servant (Phil. ii: 7), was manifested in the flesh (I Tim. iii: 16), born of a human mother, of Jewish parentage (Gal. iv: 4) and of the line of David (Rom. i: 3; II Tim. ii: 8); that this human life which he took was the expression of the divine life (Col. i: 19; ii: 9), the image of God (II Cor. iv: 4; Col. i: 15); that he came into the world to save sinners (I Tim. i: 15; ii: 6), was sinless (II Cor. v: 21), unselfish (Rom. xv: 3), meek and gentle (II Cor. x: 1), and spent his life, in the ministry of salvation (II Cor. i: 5; Gal. i: 4; Eph. v: 2); that he instituted the memorial supper (I Cor. xi: 23-25); declared openly his mission before Pontius Pilate, (I Tim. vi: 13), suffered death on the cross (Rom. v: 6-11; vi: 6-11; I Cor. xv: 3; II Cor. iv: 10;

Gal. ii: 20-21; iii: 13-14; Phil. ii: 8), at the hands of the Jews (I Thess. ii: 15), was buried (I Cor. xv: 4), went down into the underworld (Eph. iv: 9), but rose from the dead on the third day (Rom. i: 4; vi: 4; viii: 11, 34; x: 9; xiv: 9; I Cor. xv: 4, 20; II Cor. iv: 14; Gal. i: 1; Eph. i: 20; Col. ii: 12; I Thess. i: 10), appearing to various disciples (I Cor. xv: 5), and by his resurrection abolishing death (II Tim. i: 10); and lastly that he ascended to heaven (Eph. iv: 10; I Tim. iii: 16), where he now remains (Eph. vi: 9; Phil. ii: 10) as the preëminent Lord (Phil. ii: 11), whence he may be expected again (Phil. iii: 20, 21; I Thess. i: 10; iii: 13; iv: 3-18; II Thess. i: 7, 8) as judge of living and dead (II Tim. iv: 1). If the Gospels had never been written we would still have from Paul's hand a body of evidence of the highest value regarding the life and character of our Lord.

3. The earliest of the Gospels to be put into written form was probably Mark. Christian tradition and the book itself give evidence that it embodied Peter's teaching concerning the life of Jesus. It is the briefest of the Gospels; is characterized by vividness, as the story of an eyewitness; emphasizes the power and divinity of Jesus; preserves more

nearly than the other Gospels the true order of events in our Savior's life; was probably prepared for circulation in Gentile communities, especially among the Romans; and was seemingly, either in its written form, or more probably while still an oral narrative as given by Peter, the basis of the Gospels of Matthew and Luke, whose dependence upon it is shown not alone in the order of events, but in verbal structure as well. It probably appeared about 66–68, A. D.

4. The first Gospel is connected by early Christian belief with the tax-collector named Levi, who was known among the disciples by the name Matthew. In addition to the material furnished by Mark, which it embodies almost in its entirety, Matthew gives much of the teaching and preaching of Jesus omitted by Mark. In this Gospel are preserved the sermon on the mount, the instructions to the disciples when sent forth by Jesus for work in Palestine, and the groups of parables. These teachings are grouped together into bodies or discourses, to show the character of Jesus' work as a teacher and preacher. The great theme of this Gospel is the kingdom of heaven, and it was particularly addressed to the Jewish people to prove that Jesus was their

expected Messiah. It quotes largely from the Old Testament. Its date was probably about 70, A. D.

5. To a converted Gentile we owe the third Gospel. Luke was a friend of the apostle Paul, and his companion at various times during his ministry, especially during his last journey to Jerusalem, including the imprisonment at Cæsarea. On the basis of the Petrine narrative preserved by Mark, and with considerable portions of the teachings of Jesus also used by Matthew, Luke prepared a record of the life of Jesus which adds still other features probably gathered by him from the early disciples while he was in Palestine. (Lu. 1: 1-4.) Almost the entire section dealing with Jesus' work and teachings in Perea (Lu. ix: 51–xviii: 14) is preserved by Luke alone. The Gospel, like his later narrative of the Acts, was dedicated to a certain Theophilus, probably like himself a gentile Christian. Luke emphasizes the world-wide character of Jesus' work; his sympathy with all classes; his works of kindness and his mission as a Savior. The book bears the impress of Paul's thought upon the writer. It was probably issued somewhat later than Matthew and Mark.

6. These three Gospels, Matthew, Mark

and Luke, closely resemble each other in many features. They relate the story of Jesus' life in much the same manner, following the same general order of events, dealing almost entirely with the ministry in Galilee until the final weeks of Jesus' life, and giving what might be called an easy and running narrative of his movements. From their recital it would be impossible to conclude that more than one year was spent by Jesus in his public work. Because of these features common to the three works they have generally been called the "Synoptic Gospels," i. e., those presenting similar aspects of the life of our Lord, as differing in point of view from the fourth Gospel.

7. The Gospel of John does not seek to tell the story of Jesus, taking for granted a knowledge of the most important of its facts on the part of the Christian community. The date at which it was written, late in the first century, would guarantee a fair degree of general familiarity with the synoptic Gospels. John, who only alludes to himself as "the disciple whom Jesus loved," or "that disciple," wrote for the purpose of impressing the spiritual significance of the life of Christ, not to tell again the story. He adds many new particulars and even repeats some events

already well known, but seemingly only to connect them with important lessons regarding the purposes of Jesus. The Gospel was written for the church. It is the Gospel of the heart of Christ; of spiritual insight and power. (Jn. 1 : 1-18.) It throws light on the early Judean ministry of our Lord, and records several of his visits to Jerusalem to attend the Jewish feasts, thereby giving important evidence concerning the length of his ministry. John has given us the meditative, retrospective and argumentative Gospel, the final and finished statement of the nature and purposes of Jesus, and, together with his first epistle, the closing word of the New Testament.

REVIEW: 1. What are the sources for a study of the life of Jesus? When and in what form did the Gospels come into being? 2. What part of the New Testament was first written? Whose epistles give us the earliest statements regarding the life of Jesus? What phases of his life do they set forth? 3. Which of the Gospels was probably the first to take form? To whose teaching is it probably ascribed? In what communities was it intended to circulate? What are its characteristics and probable date? 4. What is the relation of the Gospel of Matthew to Mark? What features are prominent in this Gospel? What was its date? 5. How was Luke related to the early church? What portion of Jesus' ministry is narrated only by

Luke? What are the characteristics of this Gospel? 6. How are the first three Gospels related? What is the meaning of the word "synoptic?" 7. How is the fourth Gospel different from the others? What was the purpose of this Gospel and what are its characteristics?

CHAPTER II.

BIRTH AND EARLY LIFE.

1. The life of Jesus is the most significant fact of history. No student of the world's life or literature can evade his personality. He is to be reckoned with as the most notable figure of the ages. The literature which deals with his life and mission is a constantly increasing volume. His teachings and spirit are the moulding influences in the lives of a large and rapidly increasing proportion of the world's inhabitants. Even followers of other religious teachers are eager to claim for their masters the qualities that were in him, or to account for his increasing supremacy over the minds of seekers after God. Never was the search-light of critical study so turned upon a life as upon his. Never were the results so triumphant and convincing. The only explanation of

this life is that long ago presented by the Gospels, "Jesus is the Messiah, the Son of God." To enter the atmosphere of such a life is an intellectual and spiritual inspiration. To study the life of Christ is an act of worship.

2. The epoch at which Jesus appeared was timely. The world had been prepared for this event, both by the attempts and failures of the wisest minds to find God by human wisdom, and by the providential discipline of the Jewish people through a line of prophets who made ready for the appearance of our Lord. The Roman Empire was supreme in the politics of the world. Universal peace prevailed. The influence of the Greek language and ideas was widely felt, as the result of Alexander's wars. The Jewish people were living under the Roman government, both in Palestine and many other parts of the world, whither captivity, war, or trade had taken them. Palestine itself, a small country at the eastern end of the Mediterranean Sea, was nominally governed by a race of semi-Jewish kings, the Herods, but their position was but complimentary, the real power remaining in the hands of Roman officials resident in the land. Palestine was divided into four districts; Judea on the south, Samaria in the center, and Galilee to the north

on the west side of the river Jordan; while Perea was on the east of the river. Of these districts all were Jewish save Samaria, whose people were of a mixed race, and not recognized as equals by the Jews. Jerusalem the ancient capital, and the center of the educational and religious life, was the site of the Temple. Galilee was thickly inhabited, especially on the shore of the Sea of Galilee, where several prosperous towns were situated.

3. The Jewish people at this period were less a nation than a church. Since the exile in Babylon, more than five hundred years before, they had enjoyed but little national independence, living successively under Persian, Greek, Syrian and Roman rule. As a result the life of the people became more and more centered in the law and the temple; religion lost the inspiration of the great prophetic teachings and tended to become external and formal, the true and spontaneous worship of Jehovah being replaced to a large extent by reverence for the Book and the Building. The hope of the Messiah, which in the utterances of the great prophets had taken the form of a reign of righteousness, a new social order whose central figure would be the divine person of the Servant of Jehovah, the Messiah,

became in the thought of pre-Christian Judaism the expectation of a military hero, who should lead the armies of Israel to the destruction of other nations in battle, and then usher in the period of political and social supremacy for the faithful.

4. Of the various classes of people into which the Jews of this period were divided, the Pharisees were the most influential. They were conservatives in religion, emphasizing the observance of the rules of conduct prescribed in the oral law, which had been elaborated from its Mosaic basis to such an extent that its commands covered nearly every phase of individual and social life. The Pharisees had great influence with the common people, because of their reputation for piety. The scribes, who were for the most part members of the Pharisaic party, were the teachers of the law, and are in the New Testament usually classed with the Pharisees as adherents of the system of external and ceremonial worship. The Sadducees were less a religious than a political organization, though the highest religious offices in the priesthood were held by members of the order. They opposed the traditional beliefs of the Pharisees, denying many of the doctrines held by them, based upon scribal

teachings. The Sadducees were less numerous than their rivals, but wealthier and held a place of greater social and political importance, controlling, among other things, the profitable temple franchises. The Essenes were a small body of men dwelling for the most part in communities near the Dead Sea, living lives of great ceremonial purity, but not possessing great influence over the thought of the people. The Herodians were the partisans of the house of the Herods. They were mostly of the Sadducean type. Woman's place in the social scale was not high. She was less esteemed than in the days of Israel's earlier prestige as a nation. The common people were held in disesteem by the influential. They represented the commercial, agricultural and artisan classes. On the lowest level of the social scale were the publicans or tax-collectors, whose business, reflecting as it did too frequently the harsh methods of Roman provincial administration, caused them to be hated and despised as unpatriotic, dishonest and cruel.

5. The preparations for the coming of Jesus were in harmony with the simplicity and beauty of his life. To a maiden named Mary, apparently of the priestly family of Aaron, there was sent the message that she should become,

miraculously, the mother of the expected Messiah. She was already betrothed to Joseph of the house of David, who received a reassuring message regarding the holy child which was to be born, whose genealogy was reckoned in accordance with the custom of the times through the foster father as from David, rather than from Aaron, the ancestor of Mary. Joseph and Mary were living in Nazareth, a city of Galilee; but Joseph's clan regarded Bethlehem in Judea, the ancient home of David, as their real place of nativity. When, therefore, about this time an imperial edict required the people to register for tax-collection, Joseph availed himself of his right and taking Mary made his way to Bethlehem. Here in the stable of the inn, where lack of other accommodations compelled them to seek shelter, Jesus was born. No babe ever had less auspicious birth, as those must have thought who performed the simple offices of kindness for the strangers; and yet shepherds, astonished by the glowing heavens and the angelic message, came to see the child; wise men from distant lands saw his star and came to worship; a guilty king trembled when he heard the story of the birth, and the Christian world looks back to that

holy night and that manger cradle with inexpressible rejoicing.

6. On the eighth day the babe was circumcised and named according to the custom of his people. The name Jesus, "Savior," had been designated already. Soon after Jesus was presented in the temple and the simple offerings of the poor were made as prescribed in such cases. Here the purer Messianic hope, as cherished by at least a few of the people, was expressed by Simeon and Anna, who rejoiced at the coming of Jesus as the greatest event of their lives. Soon after, the story of the star, told by the magi from the east, alarmed Herod, the unscrupulous and superstitious king, from whose rage the child was saved by the departure of Joseph into Egypt, taking Mary and the babe. A return to Bethlehem after the death of Herod was deemed unwise, as another Herod was on the throne, and the family returned to its older home in Nazareth.

7. Here Jesus grew to manhood. Joseph was a carpenter and he learned that trade. His education was confined to the simple elements taught to Jewish children in the synagogue schools, at that period consisting chiefly of lessons from the Hebrew Scriptures, the

Old Testament. Jesus spoke the Aramaic used by the common people, and understood Hebrew and probably Greek. The influence of Mary over the growing child must have been profound. The home was pervaded with the atmosphere of reverence for God and his word. There were several other children in the household; four brothers are mentioned, James, Joseph, Simon and Judas, as well as sisters (Matt. xiii: 55, 56; Mark vi: 3.) But during these years of quiet growth Jesus must have been brooding the problems of his future life, and gaining some hints of the great ministry to which he was chosen. At the age of twelve he went with his parents, perhaps for the first time, to Jerusalem at the feast season. Here the questions which neither his mother nor the master of the synagogue could answer, might be settled by the great teachers in the school at the temple. It was there that he was found after hours of anxious search. He was an eager learner and his interest and knowledge were the astonishment of all. His words to his mother that he must be about his Father's work reveal the beginnings of the Messianic consciousness which time ripened, and the divine call brought to open manifestation. So the years at Nazareth were full of

silent growth. Just as other men came to maturity Jesus grew. His development was normal, physically, intellectually, socially, spiritually (Lu. ii: 40, 52). He waited in the silence of the home at Nazareth, probably bearing the responsibility of the family life after Joseph's death, who is not mentioned further. In the serenity of a soul that could wait the moment of full preparation, and would not hasten unduly the divine purpose of his life under any stress of eagerness, Jesus brought himself under the discipline of a severe self-mastery, spending thirty years maturing for a ministry, the briefest, yet the most notable in history.

5. Preface to John's Gospel, Jn. 1: 1-18. Preface to Luke's Gospel, Lu. 1: 1-4. The annunciation, Lu. 1: 26-38. Mt. 1: 18-25. Mary's song, Lu. 1: 39-56. The birth of Jesus, Lu. 2: 1-7. The angels and the shepherds, Lu. 2: 8-20. The genealogies, Mt. 1: 1-17. Lu. 3: 23 38.

6. The circumcision, Lu. 2: 21. The presentation, Lu. 2: 22-39. The Magi: Mt. 2: 1-12. The flight and the return, Mt. 2: 13-23.

7. Jesus' childhood, Lu. 2: 40. Jesus in Jerusalem, Lu. 2: 41-50. Silent years at Nazareth, Lu. 2: 51, 52.

REVIEW: 1. What is the place of Jesus in history? How does he compare with other religious teachers? What is the only explanation of his life? What should be the result of its study? 2. Why was the time ripe for the coming of Jesus? What three national influences met at this period? What was the condition of Palestine? 3. What were the lead-

ing factors in Jewish life in Jesus' day? What kind of a Messiah was expected? 4. What were the principal parties among the Jews, and what were the leading ideas of each? How were women regarded? Who were the publicans? 5. Who was the mother of Jesus? What was the ancestry of Mary and Joseph? Where did they live? What message came to them? What took them to Bethlehem? What were the circumstances of Jesus' birth? 6. Why was the name Jesus given the child? When was he circumcised? What occurred when Mary presented him at the temple? What attempt did Herod make to destroy him, and why? Where was he taken? 7. Where did the family live? How was Jesus educated? What was his trade? Who were the other members of the family? What occurred when Jesus was twelve? How long did he live in Nazareth?

CHAPTER III.

THE OPENING OF JESUS' MINISTRY.

1. About the time Jesus reached the age of thirty the people of Palestine were startled by the preaching of a prophet named John, who because of his custom of immersing his converts in water was called the Baptist or baptizer. He was of priestly family, his mother being a relative of Mary, the mother of Jesus. He dressed in the rude fashion of the desert

and avoided the luxuries of life. He soon gathered a band of disciples about him, and his preaching attracted great crowds of people from all parts of the country. The popular mind was full of the expectation of a Messiah or deliverer, but when John was asked if he was the one for whom all were looking, he disclaimed the honor and said he was only a voice preparing for one greater than himself who was about to appear. His preaching was an exhortation to all to give up evil practices that they might be ready for the kingdom of heaven which he said was near. This kingdom was not a new political organization, as so many thought, but the reign of righteousness among men, and those who were willing to conform their lives to the requirements of the new social order, John baptized as a token of their preparation for the companionship of the Messiah when his work should begin. John gave his followers practical directions as to their conduct, showing them how they could avoid the common sins, and cultivate the needed virtues. He rebuked unsparingly the formal religion of the times, and told the religious leaders that their descent from Abraham, of which they were very proud, had no value unless they possessed the qualities which

made Abraham pleasing to God. John's preaching continued for several months, and produced a profound though not a permanent impression.

2. During this period Jesus came from Galilee to the Jordan where John was preaching. The time had come at last for him to begin his work. The years of quiet preparation were over. But he went as any other man might have gone to listen to John. Every movement for righteousness was of interest to him. He had no consciousness of sin as did the others to whom John spoke, and this must have been to him one of the signs of his divine nature and calling. But he desired to ally himself with every good work, and so he presented himself one day among those who asked baptism at John's hands. As he came up out of the water the Spirit of God came upon him and the divine voice proclaimed his sonship. He had gone forward in the pathway of obedience just as any other Jew might have done; but this act of self-dedication to the purposes of the kingdom of God became the occasion of his being publicly designated as the divinely anointed Son of God, and the beginning of his public ministry. He was filled with the Spirit of God. His life was henceforth consecrated

to the purposes of the kingdom he had come to bring in its fulness.

3. But the ministry of Jesus was a most difficult and dangerous task. He had been growing into a realization of its meaning and obligations, and he came to its beginnings prepared; and yet the formal announcement of his character and mission filled him with a profound sense of responsibility. He was the Son of God, but his task must be wrought out under human conditions, and, largely, under human limitations. He therefore fled away into solitude, to be alone with himself and the Father while he matured his plans for the ministry on which he had thus entered. Forty days of vast importance were those he spent in the desert. Then came temptation in the moment when nature was exhausted with the long vigil and fast. It is in such moments that the battle against a holy purpose may often be won. The temptations were pressed upon him one after another till any nature but one fortified by the highest purposes would have fallen. No mere seductions to the satisfaction of hunger, of pride, of ambition, were these, but the most searching appeals that could be made to a high and holy soul; temptations to doubt his own nature, to test his

power, to prove the Father's love for him, to compromise with the powers of church and state, to take the easier path to success. In the strength of his divine purpose and the word of God, Jesus put from him every solicitation and won that first decisive victory which was the prophecy and assurance of all later triumphs.

1. Birth of John promised, Lu. 1: 5-25. Birth of John the Baptist, Lu. 1: 57-80. Ministry of John the Baptist, Mt. 3: 1-12; Mk. 1: 1-8; Lu. 3: 1-18.
2. Baptism of Jesus, Mt. 3: 13-17; Mk. 1: 9-11; Lu. 3: 21, 22.
3. Temptation of Jesus, Mt. 4: 1-11; Mk. 1: 12, 13; Lu. 4: 1-13.

REVIEW: 1. Who was John the Baptist? What did he do? What did he say of himself? Why did he baptize? 2. Why did Jesus desire to be baptized? What occurred at his baptism? Did Jesus understand his nature and mission before his baptism? 3. Where did Jesus go after his baptism? For what purpose? How long was he there? How was Jesus tempted? How was the victory won?

CHAPTER IV.

THE PERIOD OF PUBLIC MINISTRY AND SUCCESS.

1. John's narrative of the work of Jesus opens with the events of the week which fol-

lowed the temptation. John the Baptist explained to a deputation of priests and Levites from Jerusalem the preparatory and partial character of his own mission, and the greatness of the one who had already appeared in their midst. On the following day, as Jesus returned from the desert John pointed him out as the Lamb of God. Such words as these aroused the interest of some of John's disciples, who presently became followers of Jesus; others were attracted by Jesus' conversation, or directly invited to follow him. Of this earliest group of associates were Andrew, Peter, Philip, Nathaniel (or Bartholomew) and probably John. With this small company of friends Jesus returned to his home in Galilee where at the end of the week he attended a wedding in Cana, not far from Nazareth, and gave a sign of his power by miraculously providing wine when the supply was exhausted. This, his first miracle, still further confirmed the faith of his friends in him as the expected Jewish Messiah. He then, in company with his mother and brothers made a visit among friends in Capernaum, taking his little circle of disciples with him.

2. The public ministry of Jesus opened in Judea. This was the most important section

of the country, for it contained the capital, Jerusalem, where at the temple the chief interest of the nation was centered. If the ruling classes could be won to the acceptance of his claims the whole nation would follow. This would not have changed the character of the redemptive work of Jesus, but it would have made an immense difference in the rapidity with which the Gospel might have been given to the world. Leaving Galilee, therefore, he returned to the south and attended the Passover, performing miracles which impressed many who saw them. Among these was a Pharisee named Nicodemus, holding an important position, who sought an interview with Jesus and to whom was explained the character of the kingdom of God as spiritual, not political; to be entered only by spiritual birth. During this period Jesus extended his preaching through Judea, carrying on apparently the same work as that in which John the Baptist was engaged in the Jordan district and baptizing great numbers of people by the hands of his disciples. The report of this successful work came at length to John's followers and filled them with concern lest the new preacher should quite eclipse their master in popularity. But John assured them that

this was exactly as it should be. He was to decrease; his work was only introductory. Jesus was greater than he and would take his place. John had now been preaching for many months, and by his plainness of speech had incurred the hatred of Herodias, the wife of Herod Antipas, the son of Herod the Great. Herod had persuaded her to abandon her first husband, his own brother Philip, in order to marry him. John did not hesitate to denounce this act, and as a result was arrested by the order of Herod and shut up in the tower of Machaerus, east of the Jordan. This event abruptly closed his ministry, though it did not deprive him of the companionship of his disciples who had access to him in prison.

3. As soon as he heard of John's imprisonment, Jesus closed his work in Judea and retired into Galilee. He was not yet ready to come into conflict either with the court of Herod or with the religious leaders in Jerusalem. His preaching had been most successful and the people were enthusiastic in their admiration of him. But the Pharisees had already noticed that he was baptizing more people than John, and the latter's removal from active work would cause them to turn their whole attention to Jesus, which he knew

would bring on their opposition before he was ready. He, therefore, left Judea; but instead of taking the usual route through Perea, on the east of the Jordan, which the Jews always followed in order to avoid passing through the hated province of Samaria, he took the road directly north, and at Jacob's well near Sychar, met a woman of Samaria to whom he revealed himself as the Messiah, for the first time in his ministry. He remained at that place two days and many were convinced that he was the expected one.

4. After leaving Samaria he proceeded northward into Galilee, which was the scene of the larger portion of his ministry. Among the most notable features of the life of Jesus was his choice of a group of men to be his friends and pupils. He knew that he would be unable to go outside of his own country to any considerable extent. He also knew that his life would be short. It was necessary, therefore, that he should commit his message to others to carry it out to wider territories, and to continue its propagation after his departure. The men whom he chose to do this work were selected with great care. They were the best men he could find. The process of selection was slow. In Judea Jesus

had asked a few to accompany him northward. They followed him as companions and friends. Their call was not formal. The relations they sustained to him gave him opportunity to observe their characteristics. This circle of casual disciples was quite large. Gradually Jesus made a somewhat more formal selection of a smaller body of men, which was known later as the seventy. At last, when sufficient time had elapsed to form a true estimate of the materials about him, Jesus chose twelve men from among the disciples, whom he designated as his apostles or messengers, and whose training occupied a large part of his time. Their number probably hinted at the ideal unity of Israel with its twelve tribes. These men were not educated in the schools at Jerusalem, but they were intelligent, and probably most of them were possessed of some literary training beyond the average of the artisan or merchant classes. They were not so fixed in their religious ideas but that Jesus could teach them. In this they were much more favorable material for his training than were the scribes and Pharisees, who on other grounds might seem the very ones whom Jesus would seek for disciples. The twelve were taught by Jesus. The group was virtually a travelling school

with Jesus as a teacher. Preaching, teaching and miracles were primarily for their sake. Jesus was instructing them regarding his kingdom whose missionaries they were to be, and was preparing them to go forth in his spirit, and carry on the work after he should leave them.

5. The first method which Jesus employed was preaching. He had begun this in Judea, bearing to the people the message which John had uttered, that the kingdom of heaven was at hand, and preparing men by the baptism of repentance to receive it. On his departure to Galilee he continued this preaching, widening its scope to include fuller explanations of the nature of the kingdom, and the gospel which was the embodiment of the good tidings regarding it. His residence was at first at Nazareth, where the family lived. Here he went one Sabbath to the synagogue, the Jewish place of worship, as had been his custom. When opportunity was given him to speak he applied to himself the scripture lesson of the day. This assumption of Messianic dignity by a young man who had been reared in their midst astonished and angered the Nazarenes so that they attempted to kill him. Leaving Nazareth, therefore, Jesus made Caper-

naum, near the Sea of Galilee, his future home; and from this as a center made three extensive tours through the province, preaching in the synagogues, received everywhere with the greatest enthusiasm, and attracting crowds from distant places. The first of these journeys was made before the choice of the twelve, though they were probably all in the company that followed him. On the subsequent tours the twelve were with him constantly, and after the close of the third circuit of Galilee, he sent them out by twos to carry the message to communities which he could not reach, and to give them experience in the work which was soon to be left wholly in their hands. On these journeys, as well as at other times, Jesus and the disciples received the hospitality and gifts of friends, some of whom were attached to the Master because of blessings of health or happiness which he had brought into their lives. One of the disciples, Judas, had charge of the fund thus supplied, and even out of this scanty store frequent distribution was made to the poor.

6. Jesus was also a teacher. As a preacher he sought to persuade men to ally themselves with the cause of righteousness. As a teacher he explained the nature of this cause. His

name for it was the kingdom of heaven or of God, and nearly all his teachings have to do with this theme in some manner. Jesus' teachings took a great variety of forms. Conversations were held with individuals wherever they were met. Sometimes such conversations grew into sermons, or more formal statements, as the few to whom he began to speak were joined by others, and at last a great crowd stood listening. Sometimes the Gospels give us some of the teachings of Jesus in connection with the incidents which called them forth; at other times they gather a great variety of sayings into one group or mass, in order to give a better view of our Lord's teachings as a whole. This is particularly the method of Matthew. Jesus used great numbers of illustrations. People often fail to understand abstract statements of truth, when they will catch the idea by means of a story. So he used many figures taken from everyday life, and told many stories or parables to explain his meaning. Sometimes also the parables were intended to conceal his meaning, especially after he began to be watched by the scribes, and did not desire to speak too plainly of his purposes. In these cases he explained to his disciples the meaning of what he had said. Indeed the dis-

ciples were the pupils in his school, and his teachings were chiefly for their instruction. The people learned something, but their opportunities to hear him were not sufficient to permit them to understand fully. He went from place to place, but the disciples were always with him. The people forgot much of what he said, but the twelve were impressed too deeply to forget wholly, and it was their Master's latest promise that the divine Spirit should bring to their remembrance the things he had said to them. Jesus discussed nearly every phase of life. He spoke of the nature of the kingdom, the difference between formal and hearty service, the insufficiency of the Old Testament teachings, the necessity of changing the disposition and affections, not merely the habits, and many other things which lay at the foundation of the new society he was bringing into being. Some of these themes will be considered later.

7. Jesus performed miracles. These were acts of power which revealed a mastery of nature and of life such as no other being has ever possessed. Miraculous works had been accomplished by prophets before the days of Jesus, but never with the same quiet supremacy nor in such variety. Their first value was

shown in the attention they attracted. They drew the people to listen to the teachings of Jesus. They were also the evidences of his divine character and the fruits of his mission. They not only displayed his power, but by their healing and helping nature disclosed the love, tenderness, and beneficence of God as expressed in Jesus. They were works of blessing, not merely of display. They set forth the heart of the Gospel, and exhibited in a moment of time those life-giving powers which are resident in the true Christian society, and which manifest themselves in the regular ministries of healing and help, the care of the sick and poor, the upbuilding of humanity, of which the Gospel has evermore been the inspiration. Miracle was the natural expression of the life of the Son of God. It would have been strange if such a life as that of Jesus had not disclosed itself in such control of nature as is quite impossible to our partial and fragmentary lives. Christ wrought miracles as naturally as a tree bears fruit. The miracles were exercised in the domain of nature, as in the case of the calm which fell upon the tempest at his word, the multiplication of the bread to feed the multitudes, or the withering of the fig tree, where the natural process of death, already

beginning to show itself in fruitlessness, was compressed into a day to teach the disciples its obvious lesson; in the realm of human disease, as in the healing of those having fevers, the lepers, the paralytic, the blind, the dumb, the insane and the possessed; and in the domain of death, where life was recalled to one just dead, as the daughter of Jairus; to one carried to the tomb, like the young man of Nain, or to one some days buried, like Lazarus of Bethany. The crowning miracle, however, was the resurrection of Jesus, which was urged by the disciples as convincing proof of his divinity and Messiahship. In all these works of power Jesus had in view chiefly the training of the twelve disciples. The people saw and wondered; they felt his healing touch and rejoiced in his beneficent power, but they saw only as those who behold and presently forget. It was the disciples who saw and understood. The miraculous work of Jesus, like most of his teaching, was a divine clinic. The people were the subjects, and much of blessing came to them; but the disciples were the students. They saw and heard continually, as the people could not. To them much was explained in private. The words and works of Jesus were his method of training them. Through them

the people could be reached later as Jesus was unable to reach them during the short period of his ministry.

8. But greater than the preaching was the preacher; more sublime than the teaching was the teacher; more wonderful than the miracles was he who wrought them. The character of Jesus is the most interesting and inspiring of themes. He lived the life of God under the limitations of human life. He manifested the perfect life of humanity, and evermore called upon his followers to live as he lived. Perfection was his only standard, and to this he always pointed his disciples. His life was a constant disclosure of love. He loved man and believed in men, even those classes which were excluded from the regard of society in his day. But his love was not a mere mild benevolence which overlooked evil. No more stern and terrible words have been uttered than those of Jesus concerning the sins which defile and destroy life. No eye ever so clearly saw the ravages of sin, yet no lip ever spoke such love and hope for the sinner. There was a quietness and calmness in the character of Jesus which revealed his perfect poise and self-mastery as well as his absolute authority, the authority not of arbitrary assumption but of a perfect vision of

God and complete knowledge of man's highest good. Withal there was a sublime enthusiasm constantly displayed. To do the Father's will was the passion of Jesus' life. In the accomplishment of this great task the thought of self was quite lost. The humility of Jesus is one of the most surprising features of his ministry. It was not an official humility, made necessary by his work, but the deliberate choice of a life the most complete and rich the world has seen. He put away honors, he repressed mere applause, he disclaimed any attempt to seek his own glory, he made the humble and teachable nature of the child the standard of entrance into his kingdom, he washed his disciples' feet, he took upon himself every quiet and obscure ministry that needed performance. All this was a part of his disclosure of a perfect life. His was the ideal character, because it was perfectly normal, balanced, complete. The secrets of his human life were few and simple. He was saturated with the utterances of scripture; he was much in prayer; he was filled with the Holy Spirit. Thus he went onward, unhasting, unresting, to the accomplishment of the world's redemption.

1. John's testimony to Jesus. Jn. 1: 19-34. The first disciples, Jn. 1: 35-51. The first miracle, Jn. 2: 1-11. Visit in Capernaum, Jn. 2: 12.

2. Conversation with Nicodemus, Jn. 2: 23; 3: 21. Jesus' work in Judea, Jn. 3: 22. John at Aenon, Jn. 3: 23-36. Imprisonment of John the Baptist, Mt. 14: 3-5; Mk. 6: 17, 18; Lu. 3: 19, 20.

3. Departure of Jesus from Judea, Mt. 4: 12; Mk. 1: 14; Jn. 4: 1-3. Jesus in Samaria, Jn. 4: 4-42.

4. Jesus in Galilee, Mt. 4: 12-17; Mk. 1: 14, 15; Lu. 4: 14, 15 Jn. 4: 43-45.

Call of four disciples. Mt. 4: 18-22; Mk. 1: 16-20; Lu. 5: 1-11 Call of Matthew, Mt. 9: 9-13; Mk. 2: 13-17; Lu 5: 27 32. Choice of the Twelve, Mt. 10: 2-4; Mk. 3: 13-19; Lu. 6: 12-16.

5. First rejection at Nazareth, Lu. 4: 16-31. First preaching tour in Galilee, Mt. 4: 23; Mk. 1: 35-45; Lu. 4: 42 44. The second journey thro' Galilee, Lu. 8: 1-3. Second rejection at Nazareth, Mt. 13: 54-58; Mk. 6: 1-6. Third tour thro' Galilee, Mt. 9: 35; Mk. 6: 6.

6. The question of fasting, Mt. 9: 14-17; Mk. 2: 18-22; Lu. 5: 33-39. Father and the Son, Jn. 5: 19-47. The disciples and the Sabbath, Mt. 12: 1-8; Mk. 2: 23-28; Lu. 6: 1-5. Sermon on the Mount, Mt. 5: 7; Lu. 6: 20-49. Forgiveness and love, Lu. 7: 36-50. Warnings to Scribes and Pharisees, Mt. 12: 22-45; Mk 3: 19 30; Lu. 11: 14-36. The kindred of Jesus, Mt. 12: 46-50; Mk. 3: 31-35; Lu. 8: 19-21 The first group of parables, Mt. 13: 1-53; Mk. 4: 1-34; Lu. 8: 4-18. Instructions to the Twelve, Mt. 9: 36; 11: 1; Mk. 6: 7-13; Lu. 9: 1-6.

7. The nobleman's son. Jn. 4: 46-54. A day in Capernaum, Mt. 8:14-17; Mk. 1: 21 34; Lu. 4: 31-41. A leper healed, Mt. 8: 1-4; Mk. 1: 40-45; Lu. 5: 12-16. The paralytic lowered through the roof, Mt. 9: 1-8; Mk. 2: 1-12; Lu. 5: 17-26. The pool at Bethesda, Jn. 5: 1-18. The withered hand, Mt. 12: 9-14; Mk. 3: 1-6; Lu. 6: 6-11. The fame of Jesus, Mt. 4: 23-25; 12: 15-21; Mk. 3: 7 12; Lu. 6: 17-19. The centurion's servant, Mt. 8: 5-13; Lu. 7: 1-10. The widow's son raised, Lu. 7: 11-17. The tempest stilled, Mt. 8: 23-27; Mk. 4: 35-41; Lu. 8: 22-25. In Gadara, Mt. 8: 28-34; Mk. 5: 1-20; Lu. 8: 26-39 The daughter of Jairus, Mt. 9: 18-26; Mk. 5: 21-43; Lu. 8: 40-56. The blind and the dumb, Mt. 9: 27-34.

REVIEW: 1. What was John's testimony to Jesus? How were Jesus' earliest disciples gathered? Where did he attend a wedding? 2. What was the scene of Jesus' early ministry? Why? With what

influential Jew did Jesus have a conversation? On what subject? What was the character of Jesus' work at this time? How did this affect John? What was the occasion of John's arrest? 3. What caused Jesus to close his labors in Judea? What occurred at Jacob's well? What were the results? 4. Why did Jesus choose the disciples? What was his principle of selection? What were the three groups of disciples? How was Jesus' work adjusted to the needs of the twelve? 5. What was the central theme of Jesus' preaching? What occurred at the synagogue in Nazareth? What city was the later home of Jesus? How many preaching tours did he make? How was the company supported? 6. How did Jesus find opportunities to teach? What kinds of illustration did Jesus employ? For whom was the teaching especially intended? On what subjects did he speak? 7. What four purposes were served by the miracles of Jesus? In what three directions were the miracles exercised? Name some of the most important of them. For whose benefit were the miracles wrought, the people's or the disciples'? 8. In what respect was Jesus greater than his work? What were eight of his leading characteristics?

CHAPTER V.

THE CLIMAX OF JESUS' MINISTRY.

1. It was towards the close of the second year of Jesus' public work that news reached him of the death of John the Baptist. Several

months before, a message was sent him by John asking whether he was really the expected Messiah. John's ideas of the coming one were far removed from the low level of the ordinary political expectations of the time, which pictured the Messiah as a warrior who should deliver Israel and rule all nations with his court at Jerusalem; and yet seemingly he expected methods more vigorous and decisive, more aggressive and striking, than characterized the quiet ministry of Jesus, the prophet of Galilee. His own confinement made him the more anxious and eager to hear that the movement he had begun was advancing to success. Was Jesus really the expected one? Doubt was struggling with faith as he sent two of his disciples to Jesus with the question. The Master reassured the lonely prisoner by showing that his works and words were in harmony with the true Messianic ideal. And now after months of weary silence John had fallen a victim to the malice of Herodias, which triumphed over Herod's desire to save the bold prophet whom he respected, if he did not obey. Regarding the preacher of the desert Jesus had already pronounced words of praise the most striking ever uttered by him, saying that no man greater than John had been born.

2. The report of John's death caused Jesus to retire to a spot beyond the lake. These periods of retirement were growing more frequent and necessary. The fate of John showed that a prophet's life was not safe within the domains of such a man as Herod. But a more serious cause of disquietude lay in the growing opposition of the scribes and Pharisees, the religious leaders of the time, who saw with resentment the wide popularity Jesus was winning. They began to watch him. They attempted to entrap him in his teachings by asking difficult questions, demanding signs and challenging his authority as a divine teacher. This attitude of men so influential could not fail to impress the common people, and though Jesus was followed everywhere he went by crowds, because of his works of healing, he saw only too clearly the growing power of the opposition and knew it would terminate in his rejection and death. This he had foreseen, but it was now necessary to prepare for it. To pursue as before the plan of public and constant activity would hasten too rapidly the end. The disciples were not prepared as yet for their work. Time was gained therefore by these periods of retirement, during which Jesus had uninter-

rupted opportunities to impress on their minds the great ideas of the kingdom. When the world turned away from him, Jesus retired into the inner circle of the disciples and wrought a more effective work in those days of rest, of prayer and of intimate converse. On the return of the twelve from their missionary tour he took them across the lake, where later he fed the multitude who followed them. Again later still they made a journey far to the north, beyond the confines of Galilee, into Phoenicia, where the child of the importunate heathen mother was healed. To these longer periods must be added the numerous brief seasons of seclusion which Jesus sought during an intensely active ministry, retiring to some neighboring mountain for a night of prayer.

3. At length the time came when the disciples needed to be fortified for the dark days before them. They had been close companions of Jesus for many months. They had been constantly learning from him through teaching and works of healing. No others had enjoyed such opportunities as they. Did they understand him yet? He had said almost nothing of his real nature or his Messianic purposes. It was better that they should

draw their own conclusions from his work. They had been disciples in his school. Had they learned the lesson of his life? The whole future of Jesus' plan depended on these men. The gospel of his life and death must be entrusted to them for wider proclamation. Were they fitted for such a task? Could the divine Spirit use them after the departure of the Lord? Such were the issues of that notable conversation near Cæsarea Philippi. Of its importance Jesus gave them no hint. He was anxious to discover their thought regarding him, as the result of all they had seen and heard. He accordingly led up to the supreme question by asking the popular opinion of himself. They told him some of the people thought he was John the Baptist; some thought he was Elijah, of whose return there was a popular expectation; others thought Jeremiah or another one of the prophets was again preaching in the person of the new teacher. Then he asked the question whose answer was to decide the success or failure of the training of the twelve. "Who do *you* say that I am?" Peter, who usually spoke for the company, responded "Thou art the Messiah, the son of the living God." It was certainly not the expression of a faith peculiar to Peter,

but the conviction of the whole company. In the joy of finding this faith in their hearts, Jesus declared that they had learned it from no man, but God himself had revealed it to them; referring to their faith as the result of association with him, the visible manifestation of the nature and purposes of God. Upon this truth which Peter had uttered the impregnable church was to be founded, and they were worthy to become the messengers of its grace, declaring the conditions of its membership. It is evident that Peter's leadership in this case and every other was tempermental and not official. He knew no more than the rest. He was given no authority which the others did not share. The interview closed with the strict injunction that no public statement should be made as yet concerning the Messiahship.

4. Now that their belief in him had been declared, Jesus began to tell them of his approaching death. Their own thought of him was so largely mingled with the popular expectation of a political rearrangement in which the Messiah should be a king like the Herods, only with greater power, that any suggestion that he should be put to death by his own nation came as a shock to them. Peter him-

self insisted that it was all a mistake. Such a conclusion of the work of Jesus would ruin all their plans. The Master had to point out to them the wholly unspiritual character of their hopes. He had not come to join the long procession of military heroes, nor to hold a temporal and therefore temporary power. His was a kingdom of righteousness and love, in which devotion to the good of the world should be the highest honor. The cross was to be the emblem of that society; not the symbol of suffering but of service. On any other plan a man only lost his life, his opportunity to do good; here he saved it. And this kingdom was no cloud-land ideal, but a real and potent force which was to begin to be realized presently in their own midst, as they should perceive.

5. Shortly afterward Jesus took Peter, James and John, the three disciples who were best able to understand his purposes, and passed the night in prayer upon a mountain in the vicinity. While he prayed they slept, but were suddenly aroused by a marvelous brightness around them, and presently they saw Jesus talking with two representative prophets of the Old Testament days, Moses and Elijah. As they looked in fear the divine voice pro-

claimed the sonship of Jesus, as at the Jordan, adding significantly: "Hear ye him." Moses and Elijah had spoken, but now Jesus alone was to be accepted as the final teacher of the world. His full and perfect declarations regarding God, righteousness, sin, the duties of man to man, and to God, were to displace the partial and imperfect teaching of even the greatest of the prophets, who but prepared the way for his coming. The transfiguration has a notable place in the life of Jesus. It marks the summit of that ascending pathway up which Jesus led the disciples in their growing apprehension of his character. He had shown himself to be a teacher sent from God, and they were ready to confess his Messiahship. Now he permits the closer circle of them, in spite of his recent perplexing hints of his coming humiliation, to gaze for a moment on his outshining glory, and to hear the divine assurance of his nature and supremacy. The impression of that moment was never lost. They might waver under the assault of disasters that seemed to crush all their hopes when Jesus passed into the shadow, but they preserved as a precious memory and the foundation of future confidence and heroism this vis-

ion of the manifested Lord which they beheld in the holy mount (II Pet. i: 16-18).

6. The descent from the heights of the transfiguration to the valley of death was rapid. The climax of Jesus' ministry was past. It stood very near the end of his work in Galilee, which occupied by far the greater part of his public life. After renewed insistence upon his approaching death, which the disciples totally failed to comprehend, and after further emphasis upon the need of humility and forgiveness, so difficult to understand in their present state of political ambition, Jesus seems to have made a hasty journey to Jerusalem to attend the feast of tabernacles, in the early autumn. Here he preached boldly in the temple, but was in constant danger of arrest and death at the hands of the enraged ecclesiastical rulers whose faults he had so searchingly rebuked. Here were uttered his great discourses on himself as the light of the world, and on spiritual freedom, which are preserved in the fourth Gospel. He soon returned to Galilee. But the opposition to him in that region had been so increased by parties of scribes and Pharisees from Jerusalem, who had followed him to counteract his influence, that he found it impossible to continue longer

there with safety. The great successes of his second year's work were not repeated. The people came to listen to him and he healed them, but not as in the great days of his popularity. He, therefore, bade farewell to the scenes of his boyhood and of the greater part of his public work, and passing through Samaria, where the inhospitable spirit of a village in which they stopped moved some of the disciples to violent indignation, he crossed the Jordan into Perea, where the opposition would be less than in Galilee or Judea. In connection with his departure from the north Jesus sent out the seventy disciples two by two into the region toward which he was journeying, and when they returned somewhat later and reported their success Jesus expressed his satisfaction at the spread of his teaching.

7. This period of ministry in Perea, the record of which is preserved only by Luke, seems to have been interrupted by two hasty visits to Jerusalem and its vicinity; the first at the feast of dedication during the winter, (Lu. x: 38-42; Jn. ix: 1–x: 42), the second in response to the message from Mary and Martha telling him of the serious illness of Lazarus, whom he raised from death (Jn. xi: 1-54). This portion of Jesus' life, though

covering but a short time, is marked by some of the most precious of his teachings, (Lu. ix: 51–xviii: 14), such as his discourses on prayer, the chief places, counting the cost, forgiveness and faith; the miracles of the woman healed on the Sabbath, the ten lepers, of whom the only one who showed thankfulness was a Samaritan; the stories or parables of the lost sheep, the lost coin and the lost son, the unjust steward, the rich man and Lazarus, the importunate widow, the Pharisee and the publican. Occupied with such teaching and healing, Jesus finally made his way slowly toward the capital as the spring season of the passover approached. He spoke often of his approaching death; yet the disciples understood him so little that even John and his brother James asked for high offices in the new kingdom. At Jericho two blind men were healed, and kindly recognition was shown a tax gatherer named Zachaeus. The journey closed at the familiar village of Bethany, where a feast was made in honor of Jesus at the house of a certain Simon who had been healed of leprosy, at which time Mary anointed him with precious ointment. The end was fast approaching. His ministry was nearly com-

plete. It was a moment of rest before the storm of death broke over him.

1. John's last message, Mt. 11: 2-19; Lu. 7: 18-35. Death of John the Baptist, Mt. 14: 1-12; Mk. 6: 14-29; Lu. 9: 7-9.

2. Five thousand fed, Mt. 14: 13-23; Mk. 6: 30-46; Lu. 9: 10-17; Jn. 6: 1-15. Walking on the water, Mt. 14: 24-36; Mk. 6: 47-56; Jn. 6: 16-21. The bread of life, Jn 6: 22-71. Unwashed hands, Mt. 15: 1-20; Mk. 7: 11-23. Tyre and Sidon, Mt 15: 21-28; Mk. 7: 24-30. The return to Galilee, Mt. 15: 29 31; Mk. 7: 31-37. Four thousand fed, Mt. 15: 32-38; Mk. 8: 1-9. A sign demanded, Mt. 15: 39-16: 12; Mk. 8: 10-21, The blind man at Bethsaida, Mk. 8: 22-26.

3. The confession of Peter, Mt. 16: 13-20; Mk. 8: 27-30; Lu. 9: 18-21.

4. Death and resurrection of Jesus foretold, Mt, 16: 21-28; Mk, 8: 31--9: 1; Lu. 9: 22-27.

5. The Transfiguration, Mt. 17: 1-13; Mk. 9: 2-13: Lu. 9: 28-36.

6. The lunatic boy, Mt. 17: 14-20; Mt. 9: 14-29; Lu. 9: 37-43. The shadow of the cross, Mt. 17: 22, 23; Mk 9: 30-32; Lu. 9: 43-45. The shekel for tribute, Mt. 17: 24-27. Humility and forgiveness, Mt. 18: 1-35; Mk. 9: 33-50; Lu. 9: 46-50. The feast of tabernacles, Jn. 7: 1-52. The accused woman, Jn. 7: 53-8: 11. The light of the world, Jn. 8: 12-59. Departure from Galilee, Mt. 19; 1, 2; 8: 18-22; Mk. 10: 1; Lu. 9: 51-62. The seventy sent forth, Mt. 11: 20-30; Lu. 10: 1-24.

7. The good Samaritan, Lu. 10: 25-37. Mary and Martha, Lu. 10: 38-42. The blind man, Jn. 9: 1 41. Jesus the good Shepherd, Jn. 10: 1-21. The feast of dedication, Jn. 10: 22-42. Teachings in prayer, Lu. 11: 1-13. Pharisees denounced, Lu. 11: 37-54. Warnings and exhortations, Lu. 12: 1-59. The slain Galileans, Lu. 13: 1-9. The woman healed on a Sabbath, Lu. 13: 10-21. The number of the saved, Lu. 13: 22-30. Herod and Jerusalem, Lu. 13: 31-35. At a Pharisee's table, Lu. 14: 1-24. Counting the cost, Lu. 14: 25-35. The lost sheep, the lost money and the lost son, Lu. 15: 1-32. The unjust steward and the beggar Lazarus, Lu. 16: 1-31. Forgiveness and faith, Lu. 17: 1-10. Lazarus raised, Jn. 11: 1-46. Jesus retires to Ephraim, Jn. 11: 47-54. Ten lepers, Lu. 17: 11-19, The coming kingdom, Lu. 17: 20; 18: 8. Pharisee and publican, Lu. 18: 9-14. Teaching regarding divorce, Mt. 19: 3-12; Mk. 10: 2-12. Blessing little children, Mt. 19: 13-15; Mk. 10: 13-16; Lu. 18: 15-17. The rich young man, Mt. 19: 16-20: 16; Mk. 10: 17-31; Lu. 18: 18-30. Going up to death, Mt. 20: 17-19; Mk. 10: 32-34; Lu. 18: 31-34.

Request of James and John, Mt. 20: 20-28; Mk. 10: 35-45. Blind men at Jericho, Mt. 20: 29-34; Mk. 10; 46-52; Lu. 18: 35-43. Zacchaeus, Lu. 19: 1-10. Parable of the palms, Lu. 19: 11-28. Jesus anointed at Bethany, Mt. 26: 6-13, Mk, 14: 3-9: Jn. 11: 55-12: 11.

REVIEW: 1. What was the occasion of John's doubt? What caused his death? What did Jesus say of him? 2. What was the effect of John's death on Jesus' work? What other cause of disquietude did he have? What ends were gained by the periods of retirement? Name some of these occasions. 3. Had Jesus told the disciples of his nature and mission? Why not? What was the nature of the conversation at Caesarea Philippi? Why was it of great importance? What did Peter say of Jesus? Did Peter know more than the others? Why were they to say nothing of the matter? 4. How did the disciples receive the announcement of Jesus' approaching death? How alone could life be saved? 5. Why did Jesus take these three disciples? What occurred on the mountain? What was the significance of the divine words? What was the purpose of the transfiguration? 6. Under what mistaken idea did the disciples still labor? What dangers did Jesus encounter at Jerusalem? Who opposed him in Galilee? Where did he then go? Whom did he send out? 7. In which Gospel is the ministry in Perea most fully described? What journey to Jerusalem did Jesus make during this time? Name some of his teachings and miracles that belong in this period. What towns were visited on the way to Jerusalem? What occurred in each?

CHAPTER VI.

THE WEEK OF TRAGEDY AND TRIUMPH.

1. In the Gospel of John the public ministry of Jesus opens with the events of one week. In all the Gospels one week embraces those signal occurrences with which it closed. These latest experiences of our Lord disclose the significance of his entire earthly career. Paul declares that the essential elements of the gospel which he preached were the death, burial and resurrection of the Christ (I Cor. xv: 3, 4). To this series of events the triumphal entry into Jerusalem was the introduction. Jesus knew that his work had reached its crisis. He had fully measured the power of his opposers, the scribes and Pharisees, and knew that they would sooner or later compass his death. While the disciples were still too undisciplined to abide the consequences of his death he had avoided the issue by frequenting the less conspicuous portions of the land. But now his task of teaching was completed. The disciples were not mature, but they could be trusted to recover from the effects of the great tragedy, and to emerge from it, all save one, with deeper insight into the nature of Jesus'

work. It was time to bring to a decisive result the programme which he had been maturing so long. The consequences he fully understood, and of them he had often spoken to his incredulous followers. The time was auspicious. The capital was crowded with Passover pilgrims. He would enter the city as a king, permitting the people who loved him full freedom to hail him as their expected monarch. This privilege he had never granted hitherto. Zechariah had described the entrance of the Messianic king to his capital seated upon an ass, the animal of peace (Zech. ix: 9). Jesus' sent for such a beast on that Sunday morning, and rode into the city amid the wild enthusiasm of the crowd which accompanied him. It was a deliberate challenge to his enemies. None could mistake his meaning when he permitted himself to be hailed as the son of David and the king coming in the name of the Lord. The people were delighted; the disciples exultant; their dream of power had become real at last. The Jewish leaders were enraged, but powerless; Jesus was master of the situation. And yet what bewilderment fell upon the people, what disappointment upon the disciples, what malicious joy upon the Pharisees and scribes when instead of asserting his power,

Jesus simply dismounted from the beast he was riding, looked about upon the preparations for the feast, and—went quietly out to Bethany!

2. On the following morning (Monday) he returned to the city with the disciples, noting a barren fig tree by the wayside, and pronouncing the woe upon its fruitlessness. The night before he had seemed to abandon all claim to authority when he left the field to his enemies. But now he came quietly back and astonished them beyond measure by perhaps the boldest act of his life, the cleansing of the temple. Hitherto his enemies had been of the Pharisaic party, whose hypocrisy he had denounced. Now he invaded the domain of the Sadducees, the priestly class, who owned the rich temple franchises for the sale of sacrificial beasts and the exchange of temple tribute. Driving forth the whole group of traffickers, he denounced the degradation of his Father's house to a den of robbery. From this moment the enraged priests, who were Sadducees, joined with their hated rivals, the Pharisees, in seeking his death.

3. Tuesday was a day of controversies in Jerusalem. Jesus and his disciples came in from Bethany in the morning, and the twelve noticed the withered tree. They had scarcely

reached the temple when a body of priests, scribes and elders demanded his authority for his conduct. He silenced them with a counter-question regarding the baptism of John the Baptist, and then followed up his advantage by speaking the parables of the two sons, the vineyard, and the marriage feast, whose application to themselves they could not ignore. It was a time when the most contrary elements in the party life of Jerusalem joined to destroy a common foe. The Pharisees consulted with the Herodians, and attempted to impale Jesus on one or the other of the horns of a dilemma by asking his views regarding the payment of tribute to the Roman government. He completely silenced them with the reply that both the government and God must receive their due. Then the Sadducees, who denied the resurrection, came to the relief of their hereditary enemies with a question regarding the relations of husband and wife after death, which brought from Jesus another of his conclusive replies pointing out their ignorance of the Scriptures. A last attempt was then made by the Pharisees, who demanded Jesus' opinion of the greatest command in the law, to which his answer that the love of God was the chief duty, and the love of man the next, extorted

an exclamation of admiration even from the scribe who had spoken for his party. Then Jesus followed up his advantage by asking them why, if David was the ancestor of the Messiah, he spoke of him as Lord; and when they could not answer he uttered that eightfold scathing condemnation of the scribes and Pharisees as those whose religion was but external and formal, not vital. In contrast with these scenes of heated and violent assault on Jesus which drew forth his masterly replies and indignant denunciations, there are recorded his words of gentle commendation of the small yet generous gift of the poor widow, and his deep emotion at the request of the Greek visitors to see him, significant as it was of that wider circle of a waiting and responsive world beyond the angry ring of Jewish bigots and fanatics.

4. On this same day Jesus gave the disciples hints regarding the disasters soon to befall the city and the nation, and warned them to save themselves by flight before Jerusalem should fall under the assaults of Roman armies. He assured them that this event would mark a crisis in their history, closing as it would the Jewish age, and bring in fuller measure the era of his kingdom, the coming or manifestation

of the Son of Man for victory and judgment, as the prefigurement of every coming crisis in the history of the church, and of its final triumph. The parables of the ten virgins and the talents emphasized the necessity of watchfulness and fidelity.

5. Of Wednesday's events there is no record, but on Thursday evening Jesus celebrated the Passover supper with the twelve in Jerusalem, and at its close gave the disciples a significant lesson in humility by washing their feet, as a rebuke to their selfish strivings for place in the still-expected temporal kingdom, and an illustration of the spirit which was necessary in a citizen of the true kingdom. During the evening Judas, who had already agreed with the priests to assist in the arrest of Jesus, withdrew from the company. Jesus had previously referred to his betrayal and coming sufferings, and he now sought to impress upon their minds the significance of his death by asking them to partake of bread and wine representing his body and blood. By this simple use of elements which were a part of the Passover meal he supplied them with a permanent memorial of his sacrificial death, and of their intimate relation to him, which could be sustained only by frequent renewals

of his life within them. The Lord's Supper thus came into being as a simple meal of love, memory and hope. Then followed those deeply spiritual discourses recorded in the fourth Gospel (Jn. xiv–xvi), which have been the comfort of believers through all the years, and in which Jesus promised the Holy Spirit as a comforter, emphasized the necessity of union with himself as the condition of fruit-bearing, and spoke for the last time of his death. He then prayed for himself, for them, and for the believers yet to be, that likeness to himself and true unity of purpose might characterize them in order that the world might believe in his divine mission. The Master and the disciples then left the house and took their way to the familiar spot on the slope of the Mount of Olives to which they had often resorted. Here occurred that mysterious scene of suffering in which the horror of death, the coming shame, the shrinking of an exquisitely sensitive soul from the brutal touch of hate, the awful sense of the world's sin, and the question of possible failure struggled with his passionate devotion to the purposes of his life and his eagerness to do the Father's will. It is not without significance that the Gospel of John, which discloses so much of the inner life of

our Lord, does not venture upon the holy ground of this experience in Gethsemane. We only know from the other Gospels that Jesus at length arose from the conflict completely victorious, and went forth from the gloom of the garden with calmness to meet derision and death.

6. Meantime Judas was leading a band of temple guards to the well-known spot. He had deeply resented the failure of Jesus to avail himself of the opportunity to realize the political dreams of the twelve. With the same associations the others enjoyed he had deliberately set his heart on the smaller blessing of gratified ambition. The spiritual side of Jesus' work he would not see. In this he was removed only by a few degrees from the low plane of the other disciples. But he was unwilling to let Jesus direct. He would force the Lord into a disclosure of his power by permitting his foes to secure a temporary triumph, especially since it brought a personal advantage to himself. That he expected Jesus to assert himself at the last moment seems certain from the consideration of his awful remorse and death when he saw that the Master simply submitted to the plot of which Judas himself had become the efficient instru-

ment. When he appeared in the garden at the head of the armed company, Jesus gave himself at once into their hands, so that Judas' prearranged signal of a kiss was a needless insult. Jesus was conducted to the palace of Annas, who though deposed from the high-priesthood was still regarded by the nation as its religious head, and exercised in an unofficial capacity all the power of that position through his sons and son in-law Joseph Caiaphas, who were successive occupants of that high office. At this midnight meeting were gathered the leading ecclesiastics and members of the Sanhedrin, the national council. No formal session could be held at night, but plans were laid for a speedy condemnation in the morning. Jesus endured the triumphant malice of his foes with quiet patience. He knew that the pretence of justice was but a mockery. His death was a certainty. With the earliest dawn of Friday they hurried him to the home of Caiaphas, the reigning high priest. Here the formal sitting of the council was held and here in the outer court occurred Peter's denial. After frantic and futile efforts to secure testimony sufficient for even an unjust condemnation, the high priest asked Jesus regarding his claims. His answer was clear and decisive.

He declared himself to be the Messiah, the Son of God. His condemnation on the charge of blasphemy was instantly decreed. But the Jews were under Roman control and had no power to put any man to death without the sanction of the procurator. Pontius Pilate who held that position was, as generally at the feast seasons, in the city, and to him accordingly the accused and accusers proceeded. The governor had no sympathy with the fanatical hatred of these men of Jerusalem, and soon saw that there was no just cause for death. They knew that the charge of blasphemy would be insufficient to present to Pilate, so they accused Jesus of being a pretender to political power, and worthy of death as a traitor. But his bearing and appearance disproved the charge, and Pilate determined to release him. Then began the struggle between the procurator and the priests. His sense of justice revolted at the death of an innocent man, yet the crowd demanded Jesus' death, and grew every moment in numbers and violence. He first tried the device of turning the whole case over to Herod Antipas who was then in Jerusalem; but the king could secure no responses from Jesus, and after a scene of mockery the

crowd came back to the pretorium with the prisoner. Then Pilate sought to enlist the sympathy of the people and suggested the release of Jesus in accordance with the Passover custom of freeing a criminal. But they preferred the release of Barabbas, a bandit, and the death of Jesus. The governor was deeply perplexed. When he talked with the Nazarene prophet he perceived his innocence, yet here was the mob howling for his death. He proposed to them the scourging of Jesus, and his liberation, but to this they would not listen; and at last worn out with their fanaticism he yielded, washing his hands as a plea for freedom from responsibility, and handed Jesus over for scourging before he should be led to death. After that brutal scene of torture and infamy was over, Pilate led out Jesus before the people, hoping that the sight of so helpless a sufferer, bleeding from the wounds of thorns and scourging, and decked in the faded splendor of a mock kingship, might touch their hearts with pity. But the effort was fruitless, and the Savior, who had borne with a quiet dignity all the horrors of that long morning, was led away to the death worse than death.

7. The procession was quickly formed and

started toward the place of public execution. The Roman method of inflicting death on criminals was crucifixion. Two robbers were under sentence and were assigned to the same death. As the prisoners and soldiers started for the city gates Jesus was compelled to carry his cross, but soon a countryman named Simon of Cyrene was met on the way and was made to bear the instrument of death. Throngs of people followed and crowds lined the way. Many, especially the women, touched with pity at the fate of Jesus, wept; to them he spoke words of comfort mingled with warning. When they reached the place of death, known as Golgotha, or the place of skulls, from its sinister associations, the prisoners were stripped and fastened to the crosses, first being offered the common drink of sour wine mingled with an opiate to deaden somewhat the awful suffering of crucifixion. This drink Jesus refused. The rough work of the soldiers was quickly performed, and then began the long agony of lingering death, over whose horror the Gospels pass with a movement as rapid as fidelity to the facts will permit. The garments of the prisoners were divided among the soldiers by the throwing of dice. Inscriptions were placed over the heads of the condemned

men giving their names and the crimes for which they suffered. That above the middle cross, "Jesus of Nazareth, the King of the Jews," bore the mark of Pilate's contempt for the people who had secured the death of this good man upon a charge so baseless. Against this inscription they protested to the governor in vain. But the priests and scribes had won their victory, and they proceeded to enjoy it by exultant mockery. Epithets and taunts were hurled at the silent figure on the cross, till even the crowd, the soldiers and the robbers caught the spirit of mad reviling and joined in the sport. He said he was the Son of God; let him prove it by coming down from the cross. He had said he would build the temple in three days; that was quite probable considering his present condition! And thus with sarcasm, derision and invective they intensified the publicity of shame and the agony of a delicate and sensitive nature in the uttermost suffering which a cruel death can bring. "He saved others; himself he cannot save" No truer words were ever spoken, howbeit in utter ignorance of their true import. The work of Jesus had ever been to save others, and to save them still was his purpose. To escape death was to defeat the very ends for

which he had wrought. The way of the cross was the way of light. To lose his life was to save it, and to save the world. His love for all men had been shown even on the cross in his touching prayer for the misguided men who brought him to death. Meantime a strange darkness came over the scene, and the mocking words died away in awe. One of the robbers even pleaded for forgiveness, and Jesus gave him his benediction. To his beloved disciple, John, he committed the care of his mother who stood with a little group of the women. Then the darkness deepened and Jesus' soul passed into the utter shadow of loneliness and anguish, when it seemed that even the Father's face was hidden; and out of that darkness came the heart-breaking cry: "My God, my God, why hast thou forsaken me?" Was it not a terrible price to pay for the world's redemption? One cannot approach that scene where "he who knew no sin became sin for us" and ever feel again that sin is aught else but a malign and dreadful fact in human life. Time passed on and silence had fallen upon the place, when Jesus cried, "I thirst," and after kindly hands had raised to his lips a sponge saturated with the sour wine which the soldiers drank, he said "It is

finished," bowed his head upon his breast, and gave up his spirit. The darkness, the shock of nature and the rent curtains of the temple were the accompaniments of this death. Even the enemies of Jesus departed silently from the scene; the crowds returned to the city smiting their breasts, and the centurion who had commanded the cohort of Roman soldiers exclaimed "Surely this man was a Son of God." The burial of Jesus was hastened, for the bodies could not be left upon the cross over the Sabbath and it was now nearing sunset on Friday. The robbers, who still lived, were dispatched by breaking their limbs, and the body of Jesus, requested by Joseph of Aramathea, a member of the Sanhedrin but a friend of the Master, was wrapped in spices according to the custom and laid in a new tomb hewn from a rock in a garden near the city. A huge stone was rolled to the door, the seal of the governor was affixed, the guards requested by the priests and Pharisees were posted, and the silence of night descended upon the "spot where the Lord lay."

8. The condition of grief and despair into which the tragic events of Friday had thrown the disciples can scarcely be conceived. They had believed in Jesus with a confidence and

love which almost atoned for their failure to understand the unworldly character of his programme. They trusted him to the last. They could not doubt that at the last moment he would extricate himself from the toils of his foes and assert his power. When event followed event in the swift unfolding of the tragedy and at last they were compelled to face the actual fact that Jesus was dead, they were heartbroken and hopeless men. They still loved the Master, but were driven to the only possible conclusion—he had failed! Their distress was the greater when they remembered that one of their own number had betrayed him; and Peter recalled with burning shame his unworthy denial that he knew Jesus. The Sabbath had passed over the heads of these unhappy men, when on the morning of the first day of the week came an astounding message. Mary of Magdala and other women had been early at the tomb to complete the half-finished work of wrapping the body of Jesus with spices. To their astonishment they found the tomb open and were told by one who sat within that Jesus had risen and would meet the disciples again in Galilee. This they hastened to tell the eleven. But who could believe such a tale? Peter and

John started at once for the sepulcher, which they found empty, and they departed to their homes deeply perplexed. Meantime other events were preparing the full confirmation of the news. Jesus met Mary who had returned to the tomb and was weeping in her distress at the mysterious disappearance of the body. After the removal of all doubt by his words, she went to assure the disciples that she had really seen the Lord. Later in the day two of Jesus' followers were going to the village of Emmaus talking of the recent events and the strange story of the morning, when Jesus drew near; they did not recognize him till they reached the end of the journey, when he disclosed himself and left them. They returned at once and found the apostles and others, Thomas only of the eleven being absent. They were talking of an appearance of the Lord to Peter during the day. The two friends told their story of meeting Jesus, and while they were still speaking he himself came in and stood in their midst, dispelling their fear and breathing upon them his spirit. These events made that first day of the week forever memorable in the calendar of the disciples as the day of the Lord's resurrection, and truly worthy of being known as the Lord's

Day. Other appearances to the apostles when Thomas was present, to James his own brother, to the seven disciples at the sea of Galilee, and lastly to a company of more than five hundred believers, of whom the apostles were the nucleus, complete the story of that last period of our Lord's earthly work, in which he kept himself exclusively to those who believed in him. The atmosphere of the unbelieving world was no longer for him. Henceforth he must reach men by the ministries of the gospel in the hands and through the lips of men. So in that impressive interview on the mountain he gave them his last commission. His earthly ministry was ended, his triumph was complete. He had been made perfect through suffering. All authority was committed to him for the redemptive work of the world's salvation. The disciples were to go into all lands and proclaim the message of the kingdom of God, the good tidings of redemption through living faith in the Son of God. He told them to make disciples everywhere, whose acceptance of his leadership and his programme should be openly manifested by their baptism, and who should be taught to observe his teachings regarding the duties of the children of the kingdom. A few days

later he was with them again in the vicinity of Jerusalem, and led them out as far as Bethany, where he gave them his parting blessing and left them to prosecute the work of the gospel. After his ascension they returned to the city, not depressed at his departure, but rejoicing in the ministry to which he had appointed them. When in later years they told the story of his life it was always with the feeling that the best part could not be told. They had touched the mantle of God; they had heard, they had seen with their eyes and beheld and handled the Word of Life (I John i: 1). It was no fable, for they themselves had been transformed by the touch of that life. They could only tell a part. No human volume could contain the whole; but these things were spoken and written that men might believe that Jesus is the Messiah the Son of God, and that believing they might have life in his name. He who was born a son of David according to the flesh had been declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead. "He was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." (I Tim. iii; 16.)

1. The triumphal entry, Mt. 21: 1-11; Mk. 11: 1-11; Lu. 19: 29-44; Jn. 12: 12-19.

2. The doom of the barren fig-tree, Mt. 21: 18, 19; Mk. 11: 12-14. Cleansing of the temple, Mt. 21: 12-17; Mk. 11: 15-19; Lu. 19: 45-48; Jn. 2: 13-22.

3. The withered fig-tree, Mt. 21: 20-22; Mk. 11: 20-25. Jesus' authority questioned, Mt. 21: 23 27; Mk. 11: 27-33; Lu. 20: 1-8. Parables of warning, Mt. 21: 28–22: 14; Mk. 12: 1-12; Lu. 20: 9-19. Three questions, Mt. 22: 15-40; Mk. 12: 13-34; Lu. 20: 20-40. The son of David, Mt. 22: 41-46; Mk. 12: 35-37; Lu. 20: 41-44. Denunciation of scribes and Pharisees, Mt. 23: 1-39; Mk. 12: 38-40 Lu. 20: 45-47. The widow's mites, Mk. 12: 41-44; Lu. 21: 1-4. Request of the Greeks, Jn. 12: 20-36. Jewish rejection of Jesus, Jn. 12: 37-50.

4. Discourse on coming events, Mt. 24: 1-51; Mk. 13: 1-37; Lk. 21: 5-38. The ten virgins, Mt. 25: 1-13. The talents, Mt. 25: 14-30. The judgment, Mt. 25: 31-46.

5. Conspiracy to betray Jesus, Mt. 26: 1-5; 14-16; Mk. 14: 1, 2, 10, 11; Lu. 22: 1-6. The memorial supper, Mt. 26: 17-29; Mk. 14: 12-25; Lu. 22: 7-30; Jn. 13: 1-30. Farewell admonitions and promises, Mt. 26: 31-35; Mk. 14: 27-31; Lu. 22: 31 38; Jn. 13: 31–16: 33. The prayer of the Lord, Jn. 17: 1-26. Gethsemane. Mt. 26: 30; 36-46; Mk. 14: 26; 32-42; Lu. 22: 39-46; Jn. 18: 1.

6. The arrest, Mt. 26: 47-56; Mk. 14: 43-52; Lu. 22: 47-53; Jn. 18: 2-11. Trial before the Jewish authorities, Mt. 26: 57-75; Mk. 14: 53-72; Lu. 22: 54-71; Jn. 18: 12-27. Suicide of Judas, Mt. 27: 3-10. Trial before Pilate, Mt. 27: 1, 2; 11 31; Mk. 15: 1-20; Lu. 23: 1-25; Jn. 18: 28–19: 16.

7. The cross, Mt. 27: 32-56; Mk. 15: 21-41; Lu. 23: 26-49; Jn. 19; 17-37. The burial, Mt. 27: 57-61; Mk. 15: 42-47; Lu. 23: 50-56; Jn. 19: 38-42. The guard at the tomb, Mt. 27: 62-66

8. The resurrection of Jesus, Mt. 28: 1-10; Mk. 16: 1-11; Lu. 24: 1-12; Jn. 20: 1-18 Report of the guard, Mt. 28: 11-15. The road to Emmaus, Mk. 16: 12, 13; Lu. 24: 13-35. Appearance to the ten, Lu. 24: 36-43; Jn. 20: 19-25. Appearance to the eleven, Mk. 16: 14; Jn. 20: 26-29. The seven at the sea, Jn. 21: 1-24. The mountain in Galilee, Mt. 28: 16-20; Mk. 16: 15-18. Parting words, Mk. 16: 19, 20; Lu. 24: 44-53. Purpose of the Gospels, Jn. 20: 30, 31; 21: 25.

REVIEW: 1. What were the three leading facts in the ministry of Jesus? What was the purpose of the triumphal entry? Describe it. What was its unexpected ending? 2. What was the purpose of the

woe pronounced on the fig-tree? What startling exhibition of authority did Jesus give in the temple? What effect did this have? 3. What four questions were asked of Jesus on Tuesday, and by what groups of men? How did Jesus answer in each case? What two incidents of a more pleasing nature occurred on this day? 4. What great discourse was spoken to the disciples? What event in the near future was referred to? What parables were told? 5. Describe the nature and manner of the Passover. What occurred at the close of the feast? What memorial institution was celebrated for the first time? On what themes did Jesus then speak to the disciples? For what did he pray? What were some of the causes of Jesus' agony in the garden. 6. Why did Judas betray Jesus? Where was he first taken? By what body of men was he condemned and on what charge? What did Pilate attempt to do, and by what means? How was Jesus treated by the soldiers? What was the bearing of Jesus? 7. What was the Roman method of inflicting capital punishment? Who carried the cross of Jesus? How were the people affected? What kindness was usually shown the crucified? What inscription was put over Jesus? How was he treated by the crowd? What were the closing events of the crucifixion? What was done with Jesus' body? 8. What was the state of mind of the disciples? How did the various accounts of the resurrection reach them? What events combined to make the first day of the week sacred to the disciples? What were the most important events of Jesus' life after the resurrection? What commission did he give the disciples?

PART II.

THE TEACHINGS OF JESUS.

CHAPTER I.

CHARACTERISTICS OF JESUS' TEACHING.

1. The most distinctive element in Jesus' ministry was his teaching. In the largest sense his entire public career was a process of instruction to the disciples and the multitudes. His actions as well as his words were a disclosure of the divine life, and thus he still taught when silent. But most of his time was spent in the actual work of teaching. Even his deeds of healing were accompanied by utterances which gave them a didactic value quite beyond their mere physical effects. To this feature of Jesus' work the fourth Gospel bears particular witness, in each case connecting the miracles with appropriate instructions. Jesus went about expressing himself upon the highest themes of life. He seemingly gave no concern to the preservation of

his words. He wrote nothing. He did not enjoin his disciples to set down the things he spoke. He simply taught them his own interpretation of life, and left them to carry that message to the world. His recorded words are few, and yet they are the most profoundly influential utterances in the possession of the race. Much of what Jesus said has not been preserved to us, for we cannot suppose that his teachings and discourses included no more than the scanty materials that have come into our hands. Yet we may well believe that these which we have are the most valuable sayings of his life, and constitute that body of truth whose frequent repetition by Jesus left a profound impression on the minds of the disciples. John tells us that but a small portion of Jesus' actions were chronicled, (Jn. xx: 30, 31; xxi: 25,) and this was unquestionably true of his words. But these words of his, which would make so small a volume if gathered into a book by themselves, have been the starting point and inspiration for the world's progress toward a higher ethical and spiritual level. "Never man so spake," (Jn. vii: 46).

2. Jesus attracted the people by his manner of speaking. He had no difficulty in se-

curing audiences. There must have been a charm about his speech which few men have possessed. His audiences grew rapidly wherever he stopped to speak. Conversations with an individual or a small group became discourses as the number of the hearers grew, till sometimes he was pushed down to the margin of the lake and compelled to take refuge in a boat. In teaching, Jesus' usual manner seems to have been quiet. He sat in the synagogue, in the boat, or upon the mountain, while his listeners gathered about him. But sometimes his mood was more intense, as when encountering the opposition of the rulers in Jerusalem, and then his voice, ordinarily calm, though always strong and clear, rose in impassioned utterance as he stood and cried, "If any man thirst, let him come to me and drink," (Jn. vii: 37). Jesus used all occasions for teaching. In the country, in the field, on the road, in the city streets, in the house, at feasts, in the temple, always and everywhere he taught. No audience was ever too small, no listeners too commonplace to rouse his interest. The passion of the preacher came upon him at the sight of men. At such times all wants of the body were forgotten. He had meat to eat of which others

knew not, for his meat was to do the Father's will (Jn. iv: 32-34).

3. The form of Jesus' teaching was oriental. It was not systematic, orderly, logical. Our methods of teaching and preaching to-day conform to models very different from those which prevailed in the days of our Savior and among his people. He was familiar with the scriptures of the Old Testament, and in form his teachings closely resembled those of the prophets and sages of Hebrew history. Like theirs his language abounded in figures of speech,—expressions such as, "If thine eye cause thee to stumble, pluck it out" (Mt. v: 29); "Blessed are they that hunger and thirst after righteousness" (Mt. v: 6); "Ye are the salt of the earth" (Mt. v: 13); "Let not thy left hand know what thy right hand doeth" (Mt. vi: 3); the references to the mote and beam (Mt. vii: 3), and to the narrow and wide gates (Mt. vii: 13); these and many other examples illustrate Jesus' method of using familiar objects and actions to impress his teaching regarding spiritual things. His words can only be understood in their figurative use. This method of teaching is thoroughly oriental. The Old Testament abounds in such language. Both prophets and sages,

or wise men, used it. But, of the two, Jesus followed the sages or proverb-makers rather than the prophets in the form of his teaching, while he stood wholly with the prophets in its content and spirit. Much of the teaching of Jesus is thrown into the proverb form, which packs away into a couplet the wisdom of a volume. Great numbers of his sayings confirm this statement. The beatitudes all have this form:

> "Blessed are the poor in spirit,
> For theirs is the kingdom of heaven."
> (Mt. v: 3.)

Another familiar example is the Golden Rule:

> "Whatsoever ye would that men should do to you,
> Do ye also unto them." (Mt. vii: 12.)

Two more may be cited:

> "Ye therefore shall be perfect,
> Even as your heavenly Father is perfect."
> (Mt. v: 48.)
>
> "Judge not
> That ye be not judged." (Mt. vii: 1.)

Sometimes even the more artistic form of the inverted proverb is used, where in a double couplet the first line is completed by the fourth, and the second by the third, thus adding interest to the discovery of the meaning when the form of the proverb as it stands

does not yield a satisfactory sense, as in the familiar saying:

> "*Give not that which is holy unto the dogs;*
> Neither cast ye your pearls before swine,
> Lest they trample them under their feet;
> *Lest they turn and rend you.*" (Mt. vii: 6.)

These comparisons of the form of Jesus' teaching with that of the proverb literature of the Old Testament of which Solomon was the common denominator, give point to Jesus' words regarding the Queen of Sheba, that "She came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here" (Mt. xii: 42).

4. Naturally growing out of the proverb form, which contained often some illustration of ethical truth from nature, or the customs of the time, came the story, or parable, which developed the illustration into a narrative. This was used in the Old Testament to a limited extent, both in the form of the fable, where inanimate objects are represented as acting like men, as in Jotham's tale of the trees choosing a king (Jud. ix: 6-15), and Jehoash's story of the thistle and the cedar (II Ks. xiv: 8-10), and in the form of the parable, a story which conforms to probability, without professing to set forth actual facts,

as the parable of the ewe lamb, told by Nathan to David, (II Sam. xii: 1-7). Jesus chose this method of teaching because it made his words more attractive and intelligible to the people. It was often possible to put into a story the force of argument to which a long discourse would have been inadequate. Then, too, he reached the comprehension of his hearers more easily by putting his teaching into narratives taken from the life about him, than if he had used more formal statements. No one could mistake the meaning of parables like those of the good Samaritan (Lu. x: 25-37), the rich fool (Lu. xii:21), the great supper and the rejected invitations (Lu. xiv: 15-24), the lost sheep (Lu. xv: 3-7), the lost coin (Lu. xv: 8-10), the lost son (Lu. xv: 11-32), or the Pharisee and the publican (Lu. xviii: 9-14). They set forth truth in such a telling form that argument was unnecessary. Moreover the parables had in each case one point of emphasis. Often many details were added to the picture to make it vivid, but one always loses the central teaching if he forces meanings upon the subordinate features. But the parable method was also employed to obscure truth. When Jesus began to be watched by his enemies, he found it necessary to con-

ceal his meaning at times, while continuing to teach the disciples. The parable permitted this, by affording him the opportunity of interesting the people in the story, and afterward explaining it to the twelve in private. Such interpretations were given by him regarding the parables of the seed and the soils (Mt. xiii: 1-23), the tares (Mt. xiii: 24-30; 36-43), and others; and sometimes the disciples were in doubt whether a parable was intended for them alone or for the larger circle that heard, (Lu. xii: 41).

5. From a slightly different point of view, it may be said that the forms of Jesus' teaching were three. There was first the direct discourse, like that on the mount, which consisted of proverb-like statements of truth, or clusters of such proverbs, or a proverb with a series of comments upon it; or parables, either alone or in a group, or inserted here and there in a discourse to enforce some lesson. Such discourses Jesus must have been uttering constantly. The different form and setting presented in Luke as compared with Matthew's version of the sermon on the mount, affords the suggestion that we are dealing with a body of teaching many times uttered by our Savior, and perhaps reported by the two evangelists

from different occasions. Then Jesus used dialogue or conversation in order to widen his circle of students. This had the advantage of question and answer. Such conversations are numerous in the fourth Gospel as seen in the interviews of Jesus with Nicodemus (Jn. iii), and of Jesus with the woman of Samaria (Jn. iv). The third form of teaching, which is in fact an extension of the method of question and answer, is the controversy, which played so conspicuous a part in the closing week of Jesus' life, when he was approached repeatedly by his enemies with puzzling questions, in the hope that they might ensnare him and so discredit him with the people. Examples of this are seen in the controversy with the Herodians regarding tribute money (Mt. xxii: 15-40), with the Sadducees regarding the future life (Mt. xxii: 23-33), and with the Pharisees regarding the great commandment (Mt. xxii: 34-40).

6. The method of Jesus as a teacher illustrates many of the principles which experience has demonstrated to be requisite for successful work as an instructor. Every teacher could study with profit his manner of imparting truth, of which the most notable feature was its adaptation to the minds of those he

addressed. His audiences were composed largely of people uninstructed in any but the most simple elements of education. Yet he always so spoke as to be understood by them in matters which he desired to make clear. His teachings were admirably adapted to their comprehension. He used language common to their daily life, and illustrations drawn from their occupations. The simplicity and directness of the speech of Jesus constitute its peculiar charm and power. Then, too, he connected his teaching with the familar themes and phrases of earlier teachers, so that the element of strangeness was as far as possible eliminated. Men are suspicious of one who teaches a new doctrine, or uses a new vocabulary in which to frame his message. But if he speaks of things which have been long the themes of discussion, and uses expressions which are familiar, he is heard and trusted. This was true of Jesus. He connected himself directly with the prophets and with John the Baptist, so that men even thought he was one or the other of these (Mt. xvi: 14). Many of his most characteristic words and expressions were in current use. Among these were such phrases as, "kingdom of heaven," "kingdom of God," "son of man," "son of God,"

"son of David," "righteousness," "faith," "repentance," "baptism," "Holy Spirit," "judgment," "the last day," etc. Jesus did not coin these expressions, but finding them in common use, he employed them on the principle of adaptation, and presently conformed them to his purposes by imparting to them a new meaning, providing them with a new content. Thus he secured the attention of those to whom they were familiar ideas, but led them on to larger conceptions of his work by the new significance given them. Moreover, Jesus spoke to people on the level of their own thought, accepting as a common basis of teaching their views on matters not essential to his message. On questions of history, science and literature he never raised an issue, though he must have been aware of the incorrectness of many popular ideas regarding nature, the Scriptures, the soul and the future. But these errors did not interfere with the purposes of his work; and to raise the question of fidelity to fact in popular thought, to correct the ordinary views regarding the order of nature, or the past literary and political life of the nation, would have been to divert attention from matters much more pertinent to his work. One finds in this fact the simple ex-

planation of his use of expressions such as "the ends of the earth" (Mt. xii: 42), "the sun was risen" (Mk. iv: 6), or his reference to the mustard seed as the smallest of all seeds (Mk. iv: 31), or to heaven as above and hades as beneath (Lu. x: 15), in which he used the language of the time, and no more committed himself to an endorsement of these ideas as facts of nature than to the approval of the common ideas regarding the authorship and historicity of books of the Old Testament by his references to narratives or names. All these matters were subordinate to the purposes of our Lord's teaching, and to discuss them would have been to confuse where he sought to enlighten.

7. Among the qualities which appeared in Jesus' teaching some deserve particular notice. Perhaps the most surprising to the people of the time was the authority with which he spoke. It was the custom of the age that a teacher should fortify every statement with numerous references to the opinions of learned men on the subject. Few ventured to express their own views independently. Jesus relied upon no former teacher, but spoke with directness and force the truths he felt. His most frequent utterance was,

"I say unto you." He put his own words on a level with those of the Old Testament in authority. He showed the incomplete character of the Mosaic law, and corrected its teachings in many particulars. People noticed this fact, and said of him that he spoke with authority and not as the scribes (Mt. vii: 29). Then, too, there was a fervor and urgency in his words which could not fail to be impressive. Men went out from his presence with a new glow of heart, and a strange yearning to be holy. His word was with power (Lu. iv: 32). He enforced his message with the majesty of a great personality, and the sanctions of eternal truth. Men were impressed with the fact that no man ever so spake. Then Jesus startled men by his words. Many of his utterances went off like explosions, causing consternation on every side. He had the ability to put his thought into language that compelled attention, not alone by its form, but by its startling character. Bold, enigmatical, at times almost shocking things were said by him, all with the deliberate purpose of compelling men to think. No teacher ever so crossed the thought of his own time as did Jesus when he said, "Blessed are the poor" (Lu. vi: 20), "Woe unto you that are rich" (Lu.

vi: 24.) "I came not to call the righteous but sinners" (Mk. ii: 17), "Whosoever would save his life shall lose it." (Mk. xvi: 25), "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth, this defileth the man" (Mt. xv: 11). Even more startling were such statements as, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Mt. xix: 24), "If any man cometh unto me and hateth not his own father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple" (Lu xiv: 26); and, "Except ye eat the flesh of the son of man and drink his blood, ye have no life in you" (Jn. vi: 53). Such expressions are not to be interpreted with bold literalism, but must be understood in the light of the whole body of the Master's teaching, and recognized as successful attempts to force men to consider the new truth he was bringing, by putting it into a form so bold, so uncompromising, even so disturbing, that there could be no longer maintained an attitude of indifference on the part of the hearer.

8. Another quality to be observed in the teaching of Jesus was its sternness at times.

No prophet ever spoke words of more severe rebuke than he. His nature was not all mildness. On more than one occasion his indignation against sin voiced itself in words that must have scorched as they fell. Such were his "woes" pronounced on the Pharisees (Mt. xxiii: 13-36); his rebuke of Peter (Mt. xvi: 23), and his references to the judgment on sin (Mk. ix: 48; Mt. xxv: 41). Yet probably the most noticeable of his qualities was his graciousness. In a time when the common people were so largely despised by the educated classes, and especially by the religious leaders, and esteemed as accursed for their ignorance of the details of the ecclesiastical law (Jn. vii: 49), Jesus made a deep impression on all by his interest in them, and his willingness to impart his own power and knowledge to the most neglected. The outcast and abandoned felt new hope in his presence. He did not overlook their wretched condition, but inspired them with a desire for better things. His teachings made evident the equality of all men as sinners, and the fact that not infrequently those on whom the indignation of society was already visited, like the publicans and harlots, were not so far from the kingdom as some of the professed religionists,

whose pride was a deeper sin against God. This wide reach of sympathy in the nature of Jesus won all who were capable of perceiving their need, and "the common people heard him gladly" (Mk. xii: 37). Once more, Jesus taught with a certain reserve, withholding at first what the disciples were only able to understand later. In his training of the twelve he said nothing of his Messiahship or of his coming death till comparatively late in his ministry. They were then prepared to understand more fully. Even at the close he assured them that there was much of which he would speak, but they were not prepared to hear (Jn. xvi: 12). In all of these particulars Jesus was a true teacher, and made use of pedagogical principles which make his methods of instruction of particular interest to all who teach. Nor must it be forgotten that Jesus taught as truly by the example of his life as by his words. If he had never uttered himself upon such themes as filial regard, life in the home, the claims of friendship, obligations to God, to men, to the state, to the religious customs of the times, the necessity of prayer, of the study of the Scriptures, of love manifested in all the relations of life, his conduct would have been sufficient to impress these

duties on all his followers. His words were impressive because he was the living embodiment of his doctrine. Behind the teaching was the life of the Teacher.

9. Though Jesus touched almost every phase of human conduct in his teaching, he concerned himself only with the highest themes. He did not publish a set of rules, but provided his followers with certain great principles in accordance with which their lives could be squared. The Old Testament is full of prohibitions and small duties. The teaching of Jesus moves on a higher level, and fills one with an enthusiasm to be like the Master. In the utterance of his truths Jesus never argued with men. He simply announced. He did not define, nor state exceptions, nor show where his teaching was limited on this side and that by the conditions of life. He put the principles into the possession of his disciples, trusting them fully to work out their life programme in harmony with what he had said. No teacher ever so trusted his followers. He sought to give them his point of view, and was confident of the result. His thought moved in the highest realms. His themes were sufficiently sublime to fill his followers with a distaste for everything faulty, unworthy

and debasing. He spoke of God, of truth, of beauty, of holiness, of life, of love, of the majesty of the soul and the tragedy of sin, of the judgment and of hope. He was the world's true and final prophet, because he spoke the final and absolute truth. Many of his statements have the peculiar value of world truths never before uttered, never to be obscured. He saw into the heart of the universe and out of that vision spoke words which disclose to us the secrets of all spiritual life. "Ask and ye shall receive" (Mt. vii: 7), is not the particular and partial promise of a teacher to his followers that they shall have their desires fulfilled, but the utterance of a universal truth that the man who asks *does* receive. Similar is the force of Jesus' words regarding spiritual worship (Jn. iv: 23, 24), the joy of giving (Acts xx: 35), the blessedness of humility (Mt. v: 3), and many other themes. These qualities in the person and teaching of Jesus give him a place in the world's thought approached by no other, and cause all who study his character to say with those who saw him in Galilee: "This is of a truth the prophet that should come into the world" (Jn. vi: 14).

REVIEW: 1. In what two ways did Jesus teach? What care did he take to have his words preserved?

Have any of them been lost? 2. How did Jesus secure audiences? What was his usual manner in teaching? In what was he interested? 3. How did Jesus' teaching differ in form from that of to-day? What are some of Jesus' figures of speech? Which class of Old Testament teachers did Jesus most resemble? What are some of his proverb sayings? 4. What is the distinction between a fable and a parable? Why did Jesus use stories or parables? What two purposes did they serve? What are some of the most interesting of Jesus' parables? 5. Into what three forms are Jesus' methods of teaching divided? How account for the two forms of the sermon on the mount? In which Gospel are the conversations most numerous? With whom did Jesus have controversies? 6. What is meant by adaptation? How did he reach the people he taught? What use did he make of older ideas and phrases? How did he treat the ordinary mistakes of the time regarding nature, etc. On what principle did he thus use the language of the time? 7. In what manner did the authority of Jesus show itself? How did he compare himself with Old Testament writers? What made his message so powerful? Why did Jesus use startling statements? What are some of these? How are they to be interpreted? 8. How does Jesus sternness appear? How did the common people feel in his presence? Why did he give larger credit to some open sinners than to some of the religious leaders? Why did he withhold a portion of his teachings? In what other way did Jesus teach? 9. On what themes did Jesus speak? How did his teaching differ from that of the Old Testament? Why did Jesus not argue with men? How did he manifest his confidence in the disciples? In what regard is Jesus the final teacher and prophet of the world?

CHAPTER II.

JESUS' TEACHING REGARDING GOD.

1. The most important element in the message of any prophet is his teaching concerning God. The whole process of revelation is a divine endeavor to put man into possession of the truth regarding the character and purposes of God. The conception of God, therefore, which any prophet possesses will be the starting point and the determining factor in his message. If one comes in the name of God without some true understanding of the divine nature, he may well spare his utterance on other themes; the essential element will be lacking. A study of the great prophets of the Old Testament discloses a true conception of God at the heart of their message. Each perceived some leading element in the divine character which needed emphasis in his own time, and upon this laid the stress of his teaching. With Amos the fundamental doctrine is the righteousness of God, his fidelity to the principles of justice; and therefore the certainty of punishment upon those who violate the divine law, which is not an arbitrary decree, but the declaration of what is essentially

right and necessary. Hosea, by means of his personal experience, had come to understand the power and patience of affection, and with him the divine love, long-suffering and exhaustless, is the leading theme. Isaiah, through his vision of God (Isa vi) came to the perception of the divine holiness, the ethical character of Jehovah as the norm of all purity and truth. His name for God is therefore the Holy One of Israel (Isa. iv: 24; v: 16; x: 20), and he demands the same ethical qualities in those who worship God (Isa. i: 16, 17; iv: 3). These great prophets, who did so much to fashion the higher thought of the nation regarding God, illustrate the function of all prophecy in this regard. Their interpretation of the divine character was the most fundamental element in their teaching.

2. When Jesus appeared he took up the prophetic conception of God and raised it to its highest terms. First, he recognized the being of God as so simple and elementary a fact that it needed no proof. He never argued the reality of the divine existence. The fact to him was axiomatic, more evident than any demonstration could be. Jesus lived in the presence of God. The atmosphere of the divine life was about him. This fact is of im-

mense significance, for it takes us beyond the realm of any formal teaching into the region of Jesus' own personal experience. He felt the necessity and the reality of God's presence; and all men, whatever their views of the nature and work of Jesus, are compelled to admit that he knew more of God than any other teacher the world has seen. From this starting point, the teaching of Jesus regarding God is seen to be stripped of any merely speculative qualities, and to rest upon the abiding foundations of absolute knowledge. Jesus began where the prophets stopped. He took up their great doctrines of the righteousness, holiness and love of God, and fused them into one; and to this essentially old, yet practically new conception of God he applied a name which stands as perhaps the most precious contribution of Jesus to the world's religious vocabulary—Fatherhood. It is true that the relation of Israel to God had been represented under the terms of fatherhood and sonship (Ex. iv: 22; Hos. xi: 1), but only in a formal manner, and with so limited a significance that the words never influenced the thought of the people, to whom God was king much more than father (Ps. v: 2; xxiv: 10; xxix: 10). But Jesus took up the word and made it the

center of all his teaching regarding God. By so doing he at once singled out love as the most notable element in the divine life. All that human fatherhood at its best could mean, this and much more is true of God in his relation to his children (Mt. vii: 9-11; Lu. xi: 11-13). The love of God is exhaustless. It reaches to the uttermost. It goes out after the wandering with a yearning tenderness that knows no bounds. The whole message of the gospel is love. The coming of the Christ was the expression of divine affection (Jn. iii: 16). Yet love, as disclosed in God's character, is not a mere sentiment, which allows sin to go unrebuked, but is a power which permits discipline and correction. And here the highest element in love is revealed. God is too merciful to divorce sin from its consequences. Divine love sets the penalties of evil in the laws of the universe, but these penalties are redemptive. Only as man resists and rejects the divine love does he fall under these its scourges. He must make his own choices. He has the privilege of remaining under chastisements of violated law if he will. In a moral universe no power can compel a man to do right. That must be the result of his deliberate choice. So in Jesus' teaching the idea of God as Father is

never in danger of losing its true dignity, where love and discipline go hand in hand. No father can truly love who ruins his child by soft-hearted indulgence. It is still love that restrains or rebukes.

3. Jesus starts with the thought of God as his own Father. In an especial sense God sustains to him this relation. He often uses such language as, "My Father worketh hitherto, and I work" (Jn. v: 17), "He that doeth the will of my Father" (Mt. vii: 21), "Him will I confess before my Father" (Mt. x: 32), "All things are delivered me of my Father" (Mt. xi: 27), and frequently in prayer addresses God as Father. It was this claim which angered the Jews (Jn. v: 18). But Jesus did not exhaust the meaning of the divine Fatherhood in his own relations to God, but applied the same language to all men. In his teaching, addressing all classes, not only the disciples, but the multitude, including scribes, Pharisees, artisans, peasants, publicans, and criminals, he habitually spoke of God as "Our Father" (Mt. vi: 9; Lu. xi: 2), "Your Father" (Mt. v: 16; x: 29), "Thy Father" (Mt. vi: 6, 18). There is no room for a merely national and exclusive claim to sonship on the part of any class—all are alike children of God (Mt. viii:

11, 12). Even sinners are included in the list of those of whom God is the Father. Jesus' ministry was particularly in their behalf. He came not to call the righteous, but sinners, (Mk. ii: 17). The former were not conscious of need; the latter recognized it. When the Pharisees perceived the tendency of Jesus' teaching to recognize the classes they had excluded from the divine love, they were indignant (Lu. xv: 1–2). They said, as those of pharisaic spirit always do, that such breadth of love and recognition to sinners made of no avail *their* pretentions to special favor. To make the teaching respecting God's universal Fatherhood still more emphatic for their benefit, Jesus told the three stories of the lost sheep, the lost coin, and the lost son (Lu. xv). Here there is a growing emphasis upon the past relation of the thing lost and the one who searches. The sheep belonged to the shepherd, but had strayed; the coin was the woman's, but was lost; the son had never ceased to be a son, but had wandered from the father's house. Nothing could invalidate this fundamental relation, though the son might deny it, and refuse to live in the father's presence. And this reveals the point at which the line is to be drawn. All men are children of God, and are

loved by him; but not all recognize the fact and live in accordance therewith. Those alone who have the characteristics of God can be called in any complete sense his children. So Jesus names certain qualities which express the divine likeness and make one worthy to be called a child of God. Those who make peace have this honor (Mt. v: 9); love toward enemies promotes the quality of sonship (Mt. v: 45), for it discloses a likeness to the character of God (Lu. vi: 36).

4. In this thought of Fatherhood which voiced itself so often in Jesus' teaching and found its most familiar expression in the opening words of the universal prayer (Mt. vi: 9), is found the true basis for a doctrine of human brotherhood. As men recognize their common relation to the Father in heaven they will perceive their relations and obligations to each other. No scheme of human fraternity can abide which does not go down to this foundation. There can be no brotherhood of man which does not recognize the Fatherhood of God.

REVIEW: 1. What element is fundamental in the teaching of every prophet? What were the leading ideas of Amos, Hosea and Isaiah? What new name for God did Isaiah use? 2. How was Jesus'

teaching concerning God related to that of the prophets? Why did he not try to prove the existence of God? What was Jesus' name for God? What quality does this emphasize? Does this love of God imply a disregard of sin on his part? 3. Where did Jesus start in his teaching of divine Fatherhood? How far did he extend the idea? How can evil men be called children of God? What parable especially teaches the universiality of God's Fatherhood? In what two senses may one be a child of God? 4. What bearing has the idea of God's Fatherhood upon human relations? What is the foundation of a true doctrine of human brotherhood?

CHAPTER III.

JESUS' TEACHING REGARDING HIMSELF.

1. Jesus maintained a singular reserve in his utterances regarding himself, especially during the earlier period of his ministry. The synoptic Gospels contain but few statements on this point. The fourth Gospel presents much more material. Jesus did not talk about himself; he simply showed himself to men and permitted them to form their own conclusions concerning him. It was essential to the success of his work that men, and particularly the disciples, should judge of his nature from his

conduct and teachings, not from direct statements of his. Therefore he said little of himself, and even the names he assumed were of such general character that their deeper significance dawned but slowly on men's minds. It is true that he permitted himself to be addressed by Nathanael with titles which had the profoundest meaning to the speaker (Jn. i: 49), and he even directly informed the woman of Samaria that he was the Messiah (Jn. iv: 25, 26). But these instances, though early in his career, were in purely individual interviews, and were only regarded as significant in the light of subsequent events.

2. In what manner Jesus' conception of his nature and mission began, we are not informed. Somewhere during the years at Nazareth the Messianic consciousness began to impress him. Its beginnings would naturally associate themselves with his sinlessness. That he was different from other men in this regard must have been a fact recognized by him as of profound significance. Its meaning could only have been made clear gradually. When John preached in the wilderness, the echoes of his ministry reached Jesus in Galilee, and he hastened to show his interest in the new movement by appearing among the people who were

pressing forward at John's command, and demanding baptism at his hands. In this act, which Jesus recognized as unnecessary for him in the sense in which others were enjoined to its performance (Mt. iii: 14, 15), he formally dedicated himself to the will of God, whatever that will might be, and in the same hour the divine voice made formal announcement of his nature and mission. This constituted the call of Jesus to his work. Into the region of his consciousness regarding himself it is impossible to penetrate through the reserve of his teachings, but we know that the sense of a unique and tender relation to God, unclouded by the presence of sin, was an abiding factor in his life, and sets him at once in a separate category from all others. "Which of you convicteth me of sin?" he said to the Jews (Jn. viii: 46), and of the Father he said, "I do always the things that are pleasing to him" (Jn. viii: 29).

3. The titles which Jesus applied to himself are significant. Of these the earliest and most common was "Son of man." He uses it of himself very many times. Like most of the expressions used by Jesus this was already familiar to Jewish ears. It was a Hebraism meaning simply man, a representative of the

race. In the Old Testament it occurs more than once. The psalmist cries,

> "What is man that thou art mindful of him,
> And the son of man that thou visitest him"

(Ps. viii: 4; cf. Job xxv: 6; Ps. lxxx: 17; cxliv: 3), where the parallelism shows the two expressions "man" and "son of man" to be equivalent. The same words are applied to Ezekiel as the usual name by which he is approached by the divine voice (Ezek. ii: 1; iv: 1; v: 1, etc). In the visions of the book of Daniel a being came with the clouds of heaven, having the form of a son of man, i. e., a human form, as differing from the beasts of former visions (Dan. vii: 1-14). In the explanation which follows, this figure is shown to be a personification of the saints of the Most High, i. e., the Jewish people (Dan. vii: 18, 21, 27). Thus the meaning of the words in the days of Jesus was "a man," "a human being." Jesus took this indefinite name and applied it to himself, thereby making it at once personal. As used by him it had two values. First, it stood for the reality of his human life. He was a man among men, with all the characteristics of human nature save sin. He suffered from hunger and thirst (Mt. xxi: 18, 19; xxvii: 48); he rejoiced and sorrowed (Lu. x: 21; Mt.

xxvi: 38); he was limited in knowledge and power (Mk. xiii: 22; Mt. xx: 33); he was tempted in all points as we are (Mt. iv: 1-11; xxvi: 36-46; Heb. iv: 15); he recognized God as alone good (Mk. x: 18), and he prayed often to the Father. All these facts emphasize the real humanity of Jesus. But the title had still another meaning. He was *The* Son of man. No one else was like him. He represented the race in a special manner. He was The Man, the ideal man. His life represents humanity at its highest level; not an impossible dream, but an ideal for whose attainment one should strive. Jesus felt that it was perfectly possible for men to be like himself, and thus to be like God (Mt. v: 48). It may take time to reach this ideal, but the process can be begun at once. Jesus thus represents mankind. His fortunes were bound up in those of the race. He was not simply a Jew. No nationality could include him. He was the universal man. A third meaning of the expression Son of man is to be seen in its Messianic significance as used by Jesus, and will be mentioned in the next paragraph.

4. A second title which Jesus recognized as belonging rightfully to him, though he less frequently claimed it, was "the Messiah."

Its meaning in Hebrew was the Anointed One, and the Greek word which was generally used in the expression of the idea was "Christ." The latter is therefore to be understood as a title in all the earlier New Testament history, including the life of our Savior. It only became a proper name after its earlier Jewish significance had been somewhat lost in the larger ministries of advancing Christianity. The term "anointed" had been used of kings and priests in the Old Testament times, referring to their consecration with oil. It then came to be applied to the golden age in the future, when God should dwell among his people; and at last, when in the growth of prophecy a representative both of the nation and of God was promised to stand as the conspicuous figure of this coming age of prosperity and peace, to him the title was applied, and this expected one was familiarly spoken of as the Messiah. This idea of the personal Messiah finds utterance chiefly in the extra-canonical books, written in the period immediately preceding the coming of Jesus, especially such books as Enoch and Baruch. The word was therefore in the air when our Lord began his ministry. At his baptism he was anointed with the Holy Spirit and with power

(Acts x: 38), and so was made fully conscious that he was in truth the looked-for Messiah, though far different in character from the one popularly expected. For this very reason, no doubt, he rarely alluded to himself by this name. It was mingled with so many misapprehensions in the minds of the people, that the identification of the quiet teacher from Nazareth with their expected warrior king would have shocked and angered them. Only rarely therefore was the truth spoken. Nathanael understood it, in part at least, when he called Jesus the king of Israel (Jn. i: 49). To the woman of Samaria Jesus entrusted the truth (Jn. iv: 26). At Nazareth he claimed the fulfillment of Messianic promises in himself (Lu. iv: 16-21). To John, who in his doubt had sent to enquire whether he was the expected one, Jesus returned an assuring answer, pointing to his works as proof of his mission (Mt. xi: 2-6). Still these had been scarcely more than private and individual expressions. When his ministry approached its crisis he secured a declaration of faith from the disciples, whose perception of his Messiahship had developed by association with him (Mt. xvi: 16). Even then he warned them against making the fact public till after his

resurrection (Mt. xvi: 20). At last, on the Sunday preceding his death he permitted the multitude to conduct him in triumph into Jerusalem, hailing him as the son of David, which could be understood in no other sense than as referring to the Messianic king (Mt. xxi: 1-11). Previously other individuals had applied this title to him (Mt. ix: 27; xv: 22; xx: 30), but it is probable that he did not encourage its use. Henceforth the purposes of his life could be fully declared, and to the high priest, Caiaphas, who demanded that he should make known his claims, Jesus declared in the most explicit language the fact that he was the Messiah (Mt. xxvi: 63, 64). In the book of Enoch the title Son of man is applied to the Messiah. It is probable that this arose out of the popular application of Dan. vii: 13 to the expected king. To this belief Jesus refers in his words to the high priest, in which the figures of the vision in Daniel are used to describe the coming of Jesus to judgment. Similar is the language of Matt. xxiv: 30. These show that in some cases Jesus made use of the words Son of man as expressing his Messianic ministry, and at such points the two titles meet and blend. To Pilate he admitted, in a well known Hebrew form of

speech, his claim to be king (Mk. xv: 2), which the governor saw could not be construed as political ambition, and which we may see to be identical with his Messianic purpose. Without the use of any title Jesus frequently made claims for himself which only the work and office of the Messiah could justify. Among such claims were those of power to forgive sin (Mk. ii: 1-12); of being greater than the temple or the Sabbath (Mt. xii: 6, 8); of being greater than Abraham (Jn. viii: 56, 58); Moses (Jn. i: 17; Mt. v: 21, 22), or Solomon (Mt. xii: 42); of being the sole teacher and master (Mt. xxiii: 8). He made himself the center and the absorbing theme of thought. He commanded men to follow him (Mt. iv: 13-22); he demanded for himself greater love than that bestowed on one's nearest and dearest relatives (Mt. x: 37); he promised rest to those who labored (Mt. xi; 28-30); he said he was the way, the truth, the life (Jn. xiv: 6), the bread of life (Jn. vi: 35), the resurrection and the life (Jn. xi: 25); he said all authority had been given him (Mt. xxviii: 20), and that he should be the judge of all men (Mt. vii: 22; xxv: 31-46).

5. The third title Jesus applied to himself was "Son of God." This is found chiefly

in the Gospel of John, though it occurs in the synoptics. It has been observed already that Jesus applied the idea of Fatherhood to God in a universal sense. Yet this never obscures the uniqueness of the sense in which he regarded himself as the Son of God. Like the name Son of man it bore a close relation to the Messianic function, but its emphasis was upon the nature of Jesus as intimately and ethically united with the life of God, and sustained by continual intercourse with him. The *locus classicus* for this theme is John v. There Jesus points out his unity with the Father in service (17), power (21) and honor (23), his dependence upon the Father (19, 26), his love for the Father (20), and his desire to do the Father's will (30). He said that he was one with the Father (Jn. x: 30), which the Jews rightly understood to mean that he claimed to be God (Jn. x: 33). This assumption of deity on the part of Jesus is still further shown in his references to pre-existence with God. He came forth from God and would return to him (Jn. xvi: 28); he prayed to be glorified with the glory he had with the Father before the worlds were (Jn. xvii: 5). Though but a young man, he said he was before Abraham (Jn. viii: 58); and he accepted as appropriate the confession

of Thomas, when he exclaimed "My Lord and my God" (Jn. xx: 28). That Jesus taught his own divine character in a sense never claimed for any other teacher is thus clearly shown. He was God manifest in flesh. He was the expression of the divine life in terms of flesh and blood. He was the embodiment of humanity at its highest level, and of the life of God in its most human form. In him God and man forever meet.

6. Perhaps the feature of his work on which Jesus laid the greatest stress in his teaching was his approaching death. That he made no reference to it in the earlier months of his ministry is sufficiently explained by that reserve with which he introduced themes for which the disciples were unprepared. He first brought it to their attention on the occasion of Peter's confession (Mt. xvi: 21-28), and from this time on he frequently alluded to it (Mk. ix: 12, 30-32). During the closing weeks of his life the shadow of the cross was ever upon his path (Jn. vii: 25; viii: 21; xi: 53, 54; Mk. x: 38). He spoke to the Pharisees of the death of the only son of the owner of the vineyard, and referred thereby to his own death (Mt. xxi: 37-39). He kept the Passover with the disciples, and at its close he asked

them to remember his death in the observance of the memorial supper (Mk. xiv: 22-25), of which the emblems, the bread and wine, represented his body and blood. He regarded his death as the natural culmination of his life, prophetic in its character, tragic in its close (Lu. xiii: 31-33). It was to be expected that one who bore frank witness to the truth would meet death (Lu. xi: 49-51). But the death of Jesus was not regarded by him as standing alone. It was the climax and full disclosure of his life. By it the redemptive purpose of his whole ministry was brought to its culmination. The bruising of his body, and the pouring out of his blood were significant tokens of his total self-surrender to the purpose of man's redemption, the way to which was opened by the sacrificial career of Jesus. Yet he nowhere connects his death with the blood offerings of the old covenant, but rather with the sealing of the new covenant between God and humanity. Closely associated with the theme of his death in our Lord's teaching was the resurrection, of which the meaning, as emphasized by him, was the victory over all opposing power, and the vindication of the purposes of his life. Such a life could not be overcome by death. He was Lord of life and death alike.

REVIEW: 1. Why did not Jesus openly disclose his nature and purposes from the first? On what occasions did he mention the matter, or recognize the words of others as bearing upon it? 2. When did Jesus first realize his Messianic character? In what way would it first impress him? How did he show interest in John's work? Did he feel that he needed baptism? What did he say of his sinlessness? 3. What did the words "Son of man" mean in the Old Testament? In what sense did Jesus apply the title to himself? In what two aspects of his work was he the Son of man? 4. What is the meaning of Messiah? From what custom did the word arise? What is the Greek word which means "anointed?" In what two senses was the word "Christ" applied to Jesus in the New Testament age? What did the Jewish people expect in their coming Messiah? In what books is the idea most dwelt upon? How did Jesus realize these hopes? Did he claim to be the Messiah? What other claims did he make for himself? 5. In which Gospel is the term Son of God applied most frequently to Jesus? What did this phrase signify? How does Jesus represent God and man? 6. What feature of Jesus' work did he regard as of great importance? Why did he speak of his death only at a late period in his ministry? How did he request the disciples to remember his death? Is the death of Jesus to be taken apart from his life? What was the significance of his death? How did he regard the resurrection?

CHAPTER IV.

THE KINGDOM OF GOD.

1. This may be called Jesus' great theme. He spoke of it continually. Sometimes he called it the kingdom of God, and sometimes the kingdom of heaven. In the synoptic Gospels these terms occur far more frequently than in the fourth Gospel. The preaching of John the Baptist centered in this theme, and Jesus began his public ministry by taking up a work like that of John, and preaching that the kingdom of heaven was at hand (Mt. iv: 17). His discourses were full of this subject. The references to the kingdom in the sermon on the mount are very numerous. The text of that sermon was "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven" (Mt. v: 20). In the greater portion of Jesus' parables some phase of the kingdom was the theme. "The kingdom of heaven is like a man that sowed good seed in his field" (Mt. xiii: 24); "The kingdom of heaven is like a grain of mustard seed" (Mt. xiii: 31); "The kingdom of heaven is

likened unto a certain king" (Mt. 22: 2); "Then shall the kingdom of heaven be likened unto ten virgins" (Mt. xxv: 1); such are the opening words of many of them, and even where the reference is not direct, the theme is still the same. When he sent forth the twelve on their preaching tour, he said to them, "As ye go, preach, saying, "The kingdom of heaven is at hand" (Mt. ix: 7). When the seventy went out, he bade them say, "The kingdom of God is come nigh unto you" (Lu. x: 9). Thus it was evermore the subject of his thought and speech.

2. Like many other phrases he used, he did not coin this expression, but found it in the vocabulary of the people when he began his work. Its origin lay in a somewhat remote past. The prophets had spoken in strong terms of the national sin, and predicted judgment as about to fall. Sinners would be destroyed, the nation purged, a remnant of good people would be left and then should be ushered in the period of peace and righteousness, the "golden age." This was the hope of all the great prophets (see Amos, Isaiah, Micah. Jeremiah, *passim*. The doctrine of the "Day of the Lord," the time of judgment upon the unrepentant, is not more fundamental to prophecy

than the idea of a time of blessedness that is to follow. That age of happiness was to be under the reign of a king of the house of David (Isa. xi: 1-5). The national life should be more glorious than ever, and the strife between man and beast should end in perfect harmony (Isa. xi: 6 9). These dreams were never realized in their literal form. The nation went into captivity, and lost most of its hope for a political future; and when the few colonists returned to rebuild Jerusalem, the prospect was so meagre and dreary that the hope was pushed on into the indefinite future and meantime took up into itself apocalyptic elements quite foreign to the prophetic thought of earlier years. The literature that grew up in the period preceding the days of Jesus was full of these highly colored expectations of political glory soon to be enjoyed—a great king was to arise who should lead the armies of Israel to the defeat of hostile nations who should gather for a great battle against Jerusalem. After the victory, the kingdom of God should be established in Palestine, and all nations should acknowledge its supremacy. This idea had largely displaced the older prophetic conception of a reign of righteousness, and in the days of Jesus the kingdom of heaven was associated

in popular thought with this revolution,—the air was full of this expectation.

3. The preaching of John and Jesus made use of the phrase kingdom of God; but in an independent manner. John went back to the theocratic ideas of the prophets for his starting point. He emphasized the element of judgment. To him the kingdom of heaven was chiefly what the prophets had described as the "day of the Lord," i. e., the time of judgment upon sin. Filled from his youth with the sublime ideas of the prophets, especially those of the book of Isaiah, he denounced sin in unmeasured terms, and preached that message of righteousness which was the essence of all prophecy (Mt. xxi: 32). Jesus also took up the phrase because it was in the air. Its use gave him the means of reaching the people, when a new doctrine would have failed to attract. Everyone was interested in the expected kingdom, and would eagerly listen to any one who spoke on that theme. If Jesus had been left free to choose a name for his chief theme, it may be questioned whether he would have chosen this, which did not adequately represent his idea. But he preferred to take advantage of its hold on the public mind, and then gradually impart

to it his own higher meaning. At first, therefore, he preached the message of John, "Repent for the kingdom of heaven is at hand" (Mt. iv: 17). But presently he began to explain the nature of the kingdom, and since the idea was larger and somewhat plastic, he was able to throw every element of his teaching into this popular form, and thus present the purely ethical and spiritual sides of his ministry while still talking on the most interesting theme of the hour.

4. What then did Jesus mean by the phrase, "the kingdom of heaven?" In attempting to answer this question it must be observed that he has nowhere left us a definition. He only described phases of the kingdom, or the qualities of those who are its subjects. It must also be noticed that Jesus uses the expression in a variety of senses at various times. In a review of these the scope of his thought may be suggested: (a) It is described as a realm with limits, not of territorial extent but of moral character. Into it one may enter; from it he may find himself excluded. Such sayings as the following serve to illustrate: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into

the kingdom of heaven" (Mt. v: 20); "How hardly shall they that have riches enter into the kingdom of heaven" (Mk. x: 23); "And they shall come from the east and the west . . . and shall sit down in the kingdom of God" (Lu. xiii: 29); "Thou art not far from the kingdom of God" (Mk. xii: 34). Into this kingdom one enters by a spiritual birth (Jn. iii: 3-6); and in it there are varieties of attainment (Mt. xi: 11; xviii: 4). (b) It is sometimes described as a collection of persons, possessing particular qualities, such as childlikeness (Mk. x: 14). (c) Sometimes it is regarded as a possession, a reward, the "highest good." Men are enjoined to "seek first the kingdom" (Mt. vi: 33). It is likened to a banquet (Mt. xxii: 2-14). The beatitudes congratulate certain types of character upon possessing the kingdom (Mt. v: 3, 10), and Jesus assures the alarmed disciples that it is the Father's good pleasure to give them the kingdom (Lu. xii: 32). (d) Once more, it is a golden age yet to come, which Jesus once describes as the "regeneration," or time of transformation (Mt. xix: 28), and into possession of which those who are approved by the Father are to enter (Mt. xxvi: 34-36). It will thus be seen that the kingdom of heaven eludes

precise definition, simply because its purposes surpass all formal statement. But in general it may be said that the term describes the reign of righteousness which Jesus came to inaugurate; the new spiritual and social order whose redemptive influences should work the transformation of the world. In the teaching of Jesus the formal or institutional side of this movement was but little touched upon. Jesus said little about the church, but much about the kingdom. The apostles after the beginnings of organization said little about the kingdom, but much about the church. The church is the visible body to which the kingdom gave existence. Jesus provided for it; it came into being under apostolic preaching. The kingdom is the aggregate of redeemed souls and redemptive forces whose ministry of salvation is carried forward by the church. The kingdom of heaven is the realm of life in which the heavenly ideal is realized, in which the will of God is done.

5. Where, then, is the kingdom, and when did it begin? It may be answered that it is wherever the king is. Jesus is spoken of as the king. It is called *his* kingdom (Mt. xiii: 41). It is also the kingdom of the Father. "Thy kingdom come" is the prayer

taught by the Savior (Mt. vi: 4). Paul affirms that the kingship of Jesus is representative and temporary, the necessity of the present order, which will come to an end with the universal dominion of God (I Cor. xv: 24-28). But Jesus is the embodiment of the kingdom. Wherever he is, there the kingdom is. "If I," said Jesus, "by the spirit of God cast out demons, then is the kingdom of God come upon you" (Mt. xii: 28). The kingdom is where there are disciples of Jesus. When the seventy went forth they were instructed to say in their preaching, "The kingdom of God is come nigh unto you" (Lu. x: 9). They themselves had brought it. The kingdom is not bounded by geographical barriers, but is found wherever there are followers of Jesus. As to the time of its establishment it may be said (a) that it was in the world long before the days of Jesus. The whole ministry of the Old Testament religion was an earlier stage of the kingdom. The theocracy was its expression, the nation, which was both state and church, was its visible embodiment. Of this fact Jesus speaks when he warns the Jews that while many shall come from the east and the west and sit down with the patriarchs in the kingdom of God, yet the sons of the kingdom,

i. e., the Jewish people, who had long counted the kingdom their exclusive possession, shall be cast out from the inheritance (Mt. viii: 11, 12). (b) From another point of view the kingdom was present in Jesus' day as a recent planting, that was rapidly coming to new powers (Mk. iv: 26-29). Men were looking for its coming, but Jesus said, when asked this very question as to the time of its arrival, "The kingdom of God comes not by watching for it as a visible phenomenon, nor can you say, Here it is, or There, for as a matter of fact, the kingdom is already among you" (Lu. xvii: 20, 21). The kingdom was then present, having been preached since the days of John the Baptist (Lu. xvi: 16). The attempt to regard it as something external, a new political scheme, was its greatest danger. Yet it had suffered just such violence since it began to be proclaimed (Mt. xi: 12). Between the danger on the one side of being regarded as a mere impracticable cloud-land ideal, a mild sentimental benevolence, and on the other of being identified with social experiments of the most radical and violent type, the kingdom of heaven has always stood. Its days of suffering violence are not past. (c) Once more, it might be said that the kingdom was still

future in Jesus' day. The closing years of the Jewish nation and the fall of Jerusalem constituted a period of immense significance to the church, which had now become the visible embodiment and representative of the kingdom. The day of Pentecost gave opportunity for the first formal presentation of the great facts of our Lord's passion and resurrection, and at that time the followers of Jesus began to organize themselves into a society. From this time to the fall of the city the kingdom was coming in constantly augmented power. Herein lay the fulfilment of Jesus' words, "There be some of them that stand here, which shall in no wise taste of death till they see the Son of man coming in his kingdom" (Mt. xvi : 28). Referring to the downfall of the city he said, "When ye see these things coming to pass, know ye that the kingdom of God is nigh" (Lu. xxi : 31). (d) From still another point of view the kingdom is yet to come. Its fullness has not been realized. The prayer which Jesus suggested to the disciples, "Thy kingdom come," is as appropiate to day as then, for though the kingdom has come in many respects, its dominion is far from complete, even in souls and institutions nominally under its sway. Of this

consummation Jesus spoke when he said he would eat and drink again with the disciples only when the kingdom of God should come (Lu. xxii : 18). Those who had rejected him would see the patriarchs and prophets in the kingdom, but be themselves thrust out (Lu. xiii : 28). In that kingdom the righteous should shine as the sun (Mt. xiii: 43). Under these terms are set forth both the advancing power of the cause of the Christ, and its final consummation. The Revelator saw the city of God coming down to take possession of the earth (Rev. xxi). This is but another view of the growth of the kingdom in the world, till the day come when "the kingdoms of this world shall become the kingdom of our Lord and his Messiah" (Rev. xi: 15).

6. A most casual glance at the teachings of our Lord regarding the subjects of the kingdom discloses the fact that the only qualities he recognized as entitling one to citizenship were ethical and spiritual. A man's possessions gave him no advantage in the matter of entrance. In fact riches were a hindrance, as likely to divide attention (Mt. xix: 24; Mk. x: 23-25). The qualities set forth in the beatitudes are those of highest value in the kingdom. Those who are humble and suffer per-

secution for the cause of righteousness possess the kingdom. It is not offered to them as a reward. They have it already. Similarly necessary are meekness, desire for righteousness, mercy, purity, peaceableness (Mt. v: 3-12). Perhaps the trait most frequently commended is child-likeness, docility, teachableness (Lu. xviii: 16, 17). The proud have no place in the kingdom. The very publicans and harlots go in before such (Mt. xxi: 31). Men like the scribes and Pharisees, though they were the most respected men of their time, were the greatest obstacle to the progress of the kingdom, because they would neither enter nor permit others to do so (Mt. xxiii: 13). Nor were men of wavering mind fit for the kingdom (Lu. ix: 62). These and many other texts which might be cited afford proof that Jesus insisted upon character as the essential element in citizenship. And at the basis of this character he placed the quality of faith in himself. Many times he emphasizes the necessity of faith in him, both for personal blessing and permanent growth (Mt. ix: 28; Mk. ix: 23; Mk. xvi: 16; Lu. viii: 50; Jn. v: 38). A man's relation to Jesus is the index of his character. To accept his lordship and conform to his programme insures

the realization of the blessings of the kingdom, because it guarantees a Christian character. When Jesus was leaving the disciples, he gave them a commission to make known to the world his programme of life. They were to preach the Gospel, the word of the kingdom (Mt. xiii: 19). Men were to be made disciples, to be asked to believe in Jesus, to turn from sin in true repentance, to be baptized as the visible sign of their acceptance of his leadership, and to observe all the instructions left by the Master regarding the making of character and the accomplishment of his purposes in the world (Mt. xxviii: 19, 20; Mk. xvi: 15, 16; Lu. xxiv: 46, 47). These final directions looked forward to the establishment of the church, which was to be the propagating power of the kingdom; and it was his promise that with these his followers he would abide forever, a promise realized through the ministry of the Holy Spirit (Mt. xxviii: 20).

REVIEW: 1. What is the leading theme in Jesus' teaching? Recall as many passages as possible in which this expression occurs. Who preached on this subject beside Jesus? 2. Where did Jesus get the phrase? What was the prophetic hope for the future? What changed the character of this hope? What was the popular idea in Jesus' day? 3. What

was the force of John's use of the expression? In what four senses did Jesus employ it? What is meant by the kingdom of heaven? How does the phrase contrast with the word church? 5. Who is the head of the kingdom? Where is the kingdom? What four answers may be made to the question as to when the kingdom came? In what sense may we pray for the kingdom? 6. What qualities are essential to membership in the kingdom? Who are named as possessing it? Who have no place in it? What are the conditions of discipleship which Jesus gave his followers? To what did these directions look forward?

CHAPTER V.

JESUS' TEACHING REGARDING MAN.

1. The object upon which Jesus bestowed his thought and love was man. To bring man into harmony with God was his supreme purpose. His ministry of miracle and teaching had no other end. It follows therefore that his conception of the value of man was exalted. He taught that all living creatures were precious in the sight of the Father, but that man's worth was greater beyond comparison (Mt. x: 31; xii: 12), and that the whole world

would be a poor exchange for a man's life (Mt. xvi: 26). This high regard for man showed itself in his love of all classes. For the children he showed a beautiful affection, and was delighted to have them near him (Mt. xviii: 1-6), dwelling upon their value by a reference to the Jewish belief that every human life had its guardian angel in the divine presence (Mt. xviii: 10). He loved men without regard to their social rank. The poor found in him a constant friend and benefactor (Lu. vi: 20; Mt xi: 5). The people who were most despised in his day, by reason of their occupations or their sins, he regarded with a tenderness that sought to make their lives happier or save them from their sin. The lost things of life were the objects of his redemptive effort The least of his brethren claimed his affection, and was identified in interest with himself (Mt. xxv: 40). Since man is God's child no one could be without worth to him. Beggar and prince are alike in the image of God, and of infinite value.

2. But this view of the value of man did not obscure in the mind of Jesus the awfulness of human sin. Indeed, no one ever saw so clearly as he the dreadful consequences of error. Sin is the condition of a soul out of

relation with God. In nature, the plant out of harmony with its environment withers. God is the true environment of the soul, and to be out of the atmosphere of his life and love is to be in the utmost danger of spiritual death. No eye ever saw this danger so clearly as Jesus, and he exhausted the vocabulary of warning in his protest against the folly and awfulness of sin. The figures of speech which he used to picture the condition of a soul that rejects the love of God are the most significant in the language. He employed such figures because the abstract statement of truth is never so pointed and convincing as a figure of speech that translates the spiritual fact into the terms of physical life. He spoke of the "far country" (Lu. xv: 13); the "furnace of fire" and the "outer darkness," where there should be "weeping and gnashing of teeth" (Mt. xiii: 42, 50; xxiv: 51; xxv: 30); of the "worm that dies not and the fire that is not quenched" and of "Gehenna," usually rendered "hell" (Mk. ix: 43-50). These figures referring, most of them, to the process of consuming the refuse of the city in the valley of Hinnom (Gehenna) below Jerusalem, sufficiently prove Jesus' estimate of the awfulness of sin. No language could be more lurid and

forbidding. He saw that men were inclined to forsake God, and yet he had the largest faith in their possibility of salvation. His optimism contrasts forcibly with his clear vision of the ravages of sin. But he alone knew the depths of divine love and the power of redemptive agencies in the kingdom. He saw that men were out of harmony with God, and that this condition extended to the whole race; that the nature of man, if left to itself, produced only evil things (Mk. vii: 21, 22); that the Jewish idea of Satan, a powerful antagonist of God, whose constant effort is the thwarting of the divine will by temptation of those who seek good, was not inadequate to represent the fact and force of evil in human life (Mt. iv: 10; v:37; Lu. xxii: 31). Yet in face of the facts that would suggest an outcome of utter failure, Jesus maintained his faith in men and his confidence in the final downfall of evil (Lu. x: 17, 18). He saw that men were not wholly bad (Mt. vii: 11), and in perfect confidence that the Gospel was the divine power to turn them to righteousness, he sent his apostles out into all the world, to make for him disciples and followers everywhere (Mt. xxviii: 19; Mk. xvi: 15), and expected that these future disciples would attain heights

of glory never hitherto reached by men (Jn. xvii: 22, 23).

3. In Jesus' teaching, man's first relation and highest duty is to God. This is implied in the thought of the universal Fatherhood of God. Sometimes Jesus spoke in terms of this relation, and described the duties of men as the children of God. At other times he spoke in terms of the kingdom, and regarded men as subjects, owing obedience to the divine King. By means of both figures, however, he reached the same end—the obligation of a rational being to live in harmony with the Supreme Life, God, as well as the happiness to be derived from such a relationship. As we have seen, Jesus taught that the dominant quality in the life of God is love. Harmony of soul with God, therefore, implies love as the supreme and active motive in man's life, and this love will go out first of all toward God himself. When asked by a scribe to name the chief obligation in the law, he responded, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment" (Mt. xxii: 37, 38). This love could only be the result of a supreme choice of the highest good, and the renunciation of all conflicting affec-

tions. Only a single service can be tolerated; "Ye cannot serve God and mammon" (Mt. vi: 24). This choice of God is not always easy. It is often like taking a narrow, difficult and less traveled path when a broad, easy and thronged highway may be chosen (Mt. vii: 13, 14). It may require the sacrifice of riches (Mk. x: 17-27), the parting with friends and relatives (Mt. x: 37), or even the loss of life (Mt. x: 21); but the gain is beyond computation, both in this world and in eternal life (Mt. xix: 29; Mk. x: 29). Growing out of the normal relation of the soul to God there are certain means of keeping alive this vital connection with God. Chief among these Jesus placed union with himself, under the figure of a vine and its branches (Jn. xv.) To abide in him is to be united with the Father, for he and the Father are one. Prayer promotes the same harmony of life. Jesus used often to pray, and his example is as potent as his teachings. The Jews had been accustomed to set forms of prayer, and John gave his disciples such a rubric. So one day the twelve came to Jesus asking for a form of prayer which he would approve (Lu. xi: 1-4). The brief series of petitions which he suggested, though never intended to be a formal prayer, touches all the

angles of human need and aspiration, and has become the universal prayer (Mt. vi: 9-13). That God is ever willing to give, more willing than we are to ask, was emphasized in the utterances of our Lord; but even upon the lowest plane of request, prayer has a value and brings divine response. Even men indifferent and selfish will give if importuned; how much more the loving Father (Lu. xi: 5-13; xviii: 1-8). Prayer must not be formal and repetitious, but spontaneous and sincere (Mt. vi: 7, 8). Prayer is thus seen to be less the mere request for blessings, than the opening of the soul to receive those abundant bestowals which God ever waits to impart as we are ready to receive them. Closely connected with prayer and its results is the duty of faith in God and in Jesus as the embodiment of the life of God. This belief in himself on the part of others was not infrequently made the condition upon which works of healing could be performed by him (Mt. ix: 2, 22; xv: 28), and he insisted that all things are possible to him that believes (Mt. xvii: 20; xxi: 21; Mk. xi: 22). Faith is the condition of all aggressive service. It is the ground of Christian life, for we cannot love God without first possessing faith in him, and in the Christ who reveals him. Confidence

and fearlessness are also qualities which result from the right relation to God. No external opposition could disconcert one who is doing God's will (Mt. x: 16-33); the outcome of his service is certain (Lu. xii: 32). There should be therefore no undue anxiety regarding the smaller issues of life; the supreme good once obtained, all else comes with it (Mt. vi: 33). Once more, among the duties of man to God is faithfulness, which includes both fidelity to a trust committed, and watchfulness or alertness, readiness for the hour of peril (Lu. xii : 37-46). Such parables as those of the ten virgins (Mt. xxv: 1-13), and the talents (Lu. xix; 11-27) impress the necessity of these elements in a normal chararter.

4. Closely related to one's duty to God is that which he owes to man. Jesus taught that these were not to be separated in a valid adjustment of responsibilities. In his response to the scribe regarding the great commandment of the law he declared that love to one's neighbor, i. e., to any one who needs help, is like unto love to God in importance (Mt. xxii: 39). In his plan of saving the world he regarded the individual man as the unit of power. Men were no longer to be counted in masses, as hitherto, but as separate personal-

ities, each capable of redemptive service in society. Jesus discovered the individual. His followers were to be the salt of the earth, the light of the world (Mt. v: 13-16). But the secret of their saving power was to be the active principle of love in the heart. The simplest statement of this quality is found in the so-called "Golden Rule" (Mt. vii: 12), which Jesus declared to be the epitome of the law and the prophets. All that they had taught was summed up in this brief gem-like saying. But Jesus went still further in his definition of the necessity of love to one's neighbors, which he showed, in the parable of the good Samaritan (Lu. x: 25-37), did not mean merely those living near, but all who have need of help. He rebuked as sinful every attempt to evade the duty of fidelity in the relations of child to parent, (Mk. vii: 10-13), or of husband and wife, (Mk. x: 2-12), which he declared to be indissoluble. He took a position still more radical in his utterances regarding the treatment of enemies. The law had never gone further than to inculcate the love of those related by ties of kindred or association. Jesus declared it to be a solemn duty to love all men; and to make this teaching impressive, he selected for illustration that class of persons to love

whom requires the hardest struggle—one's enemies. He showed that there is no credit in loving those who are dear to us. Persons who make no pretense to godlikeness do so much. More than this is to be expected of those who would resemble the Father in character (Mt.v: 43-48). The duty of forgiveness grows out of this obligation to love even one's enemies. One should not pray to be forgiven unless he held himself in a forgiving attitude toward those who had wronged him (Mt. vi: 12). This forgiving spirit must go all lengths, for it is the expression of a love which seeks the salvation of the offender (Mt. xviii: 21, 22). An unforgiving spirit grows only on the soil of pride and selfishness, and is utterly regardless of its own vast debt to God (Mt. xviii: 23-35). Under the law, to which Jesus paid reverence as a Jew, the highest obligation was that of sacrifice. But Jesus teaches that if a man comes to the very altar-side with his offering, and there recalls that there is a cause of disagreement between himself and another, no matter whether he or the other is the aggressor, he must postpone even so necessary a duty as that of sacrifice until the trouble is removed. Unless he becomes reconciled with the other, his offering is but an empty form

(Mt. v: 23, 24). Even the scribe who questioned Jesus was compelled to acknowledge that love is "more than all whole burnt offerings and sacrifices" (Mk. xii: 33). In the great discourse where so many of these truths received their earliest statement, Jesus declares that in the application of this principle of love, one must be ready to go further than necessity seems to require. Better far to overstep the line on the side of love to others than on that of self-interest (Mt. v: 38-42). Still another manifestation of love is to be found in that child-like spirit of humility which puts others before self, and receives with modesty and thankfulness the blessings which come. The little child was Jesus' ideal of the spirit which should characterize his friends. He regarded such a disposition of modesty and receptiveness as essential to entrance into the kingdom (Mt. xviii: 1-5; Mk. x: 13, 14), and warned the disciples against the self-seeking ambitions which would too frequently result only in humiliation and chagrin (Lu. xiv: 7-11). Such humility would save one from the spirit of fault-finding and censoriousness which, unconscious of its own defects, sees the faults of others in glaring light (Mt. vii: 1-5). In

comparison with such a spirit, the man who is a sinner but conscious of it and burdened with his weight of sin cries out for mercy, shines in fair light (Lu. xviii: 9-14). These elements in character render a man capable of service in the redemptive programme of the kingdom. He recognizes his obligations to God and to his fellow men. He performs in a spirit of love his duties in the family, in society and in the state. He renders to Cæsar the things that are Cæsar's and to God the things that are God's (Mt. xxi: 15-22). It will thus be seen that Jesus says but little of institutional or church life, but very much of the spirit which should characterize his followers in every relation. He gave only the simplest directions regarding the church which was to carry forward his work. These instructions touched only upon the essentials of admission. He gave his disciples only two ordinances, baptism and the memorial supper, and these of the simplest character, yet both deeply suggestive of the spirit of his work. The emphasis of all his teaching was placed on the essentials of character and disposition, not on external forms. The lesson of Judaism was that externals are too frequently substituted for

essentials. If his disciples could be taught to place the emphasis on the inner life, the disposition and motive, they could be trusted to work out their part in the salvation of the world. Nothing less than the highest ideal could be considered worthy of their effort. Love must be the keynote of life. They were to be perfect, even as their Heavenly Father is perfect (Mt. v: 48).

REVIEW: 1. What was Jesus' estimate of man? How did this manifest itself? How did this characteristic of Jesus compare with public thought? 2. What bearing did this regard for man have on his estimate of sin? What is sin? How did Jesus express his conception of sin? What was the value of figurative language? What was the character of Jesus' hope for man? 3. In what two terms did he describe man's relation to God? What is man's highest duty? What renunciations may be necessary? What are five of the means of keeping vital this relation with God. 4. With what other duty is love to God closely connected? What discovery did Jesus make? What is the secret of right relations with our fellowmen? What did Jesus say of forgiveness? What was his ideal of character? What place did the institutional side of religion have in Jesus' thought? What ordinances did he give the disciples? How did he trust his followers?

CHAPTER VI.

JESUS AND JUDAISM.

1. Jesus was a Jew, and felt himself at once with his nation in all the essentials of their life. Their history and glory he felt to be his own. With the story of the past as it lay recorded in the Old Testament writings he was familiar. He regarded those Scriptures as the supreme religious literature of the world; embodying as they did the life-story of the people chosen to be the channel of divine communication with men. They recorded the struggles of the tribes for national existence, the slow and painful progress under prophetic leadership up to higher and purer levels of life. They contained the institutes given by Moses for the guidance of Israel and constituting the regulating name of all subsequent legislation. They contained the memoirs and utterances of prophets and reformers who had striven to rebuke sin and bring in righteousness and loftier ideas of God. They contained the prayers, the laments, the rejoicings and the aspirations of generations of happy or troubled Israelites, living in the sunlight of prosperity, or perplexed by the problems of doubt, distress and suffering. These writiugs had been

the study of Jesus from his youth. In the home life at Nazareth his mind was saturated with the words of holy Scriptnre and they came to him in every crisis of his life. Many of his most important sayings receive their point by the use of some apt word of the Old Testament. In the time of temptation Jesus found an arsenal of weapons in these writings (Mt. iv: 4, 7, 10). He was accustomed to refer to a saying of Hosea regarding the superiority of mercy to sacrifice (Hos. vi: 6; cf. Mt. ix: 13; xii: 7). On many other occasions he referred to the Scriptures to enforce or illustrate some element in his teaching by the use of a quotation (Mt. xxvi: 24; Mk. xi: 17; xiv: 27; Jn. x: 34), or by reference to some narrative, such as the repentance of the Ninevites (Mt. xii: 41), the visit of the queen of the south to Solomon (Mt. xii: 42), or the use made of the shew-bread by David in his flight (Mk. ii: 25). A careful study of such references to the Old Testament discloses the fact that Jesus handled this material with great freedom, esteeming the content of a passage rather than the form. He appealed to the sacred books because he found in them strength and comfort, because they had great authority with the people to whom he spoke,

and because they contained the germs of his own teaching. But his attitude was that of one who remained greater than prophets or Scriptures and even corrected them (Mt. v: 38, 39; Mk. x: 2-12). The Old Testament was the word of God to Israel but it was partial, not complete; such a word as could be revealed through imperfect men, in preparation for the fullness of truth in the Christ.

2. The Jewish religion in Jesus' day, however, was not that of the Old Testament, but a development from it, beginning after the exile. When the old national spirit gave place in large measure to the idea of a church, prophetism was superseded by scribism, collections of the Scriptures were made and reverence for them grew amazingly, while the temple, rebuilt upon the ruins of that of Solomon, became the center of Jewish thought. The old prophetic ideals of personal and national righteousness, with their protests against sacrifice or any other function of religion as a substitute for right relations with God (I Sam. xv: 22; Isa. i: 11-17; lviii: 4-7; Jer. vii: 22, 23; Hos. vi: 6; Amos v: 21-24; Mic. vi: 6-8) were forgotten, and an exaggerated emphasis was laid on the externals of religion such as sacrifice, Sabbath observance, distinctions between clean and un-

clean food, fasting, the washing of person and garments, and many similar formal and mechanical features. All this was far removed from the spirit of the Old Testament law, which Jesus described as being summed up in two commands, love to God and love to man. But the scribes interpreted duty to God as consisting in these minute details of conduct which left one but little time or thought for the really large things of divine teaching. Jesus had little sympathy with these practices and more than once told the scribes that they really destroyed the purpose of the law by their endless interpretations of it. These Jewish traditions were no part of the real law of God and Jesus felt no obligation to observe them. He knew that they obscured the spirit of the law and made it more difficult for men to obey (Mk. vii: 1-13). Against the law itself he made no protest. He lived under it and reverenced it. He was all his life obedient to its commands. He directed those who were healed by him to comply with its regulations (Mk. i: 44). He said he had not come to destroy the law, but fulfill it (Mt. v: 17, 18) that is, to bring out its true meaning, to bring it to perfection by showing its purpose and by supplying its deficiencies. But he often told

the disciples that unless their righteousness exceeded that of the scribes and Pharisees, who paid so much regard to formal and legal duties, they could not enter the kingdom (Mt. v: 20).

3. The direct teaching of Jesus upon several of these points serves to illustrate his spirit as contrasted with popular Judaism. It must not be imagined that all the people took the external and mechanical view of the law which was prevalent. There must have been men of wider vision who had a truer conception of the will of God. But the majority stood with the scribes in their insistence upon form rather than character. One of the duties of which much was made was sacrifice. The temple offerings were numerous and costly, and individuals were encouraged to make frequent gifts at the sanctuary. Jesus saw no special value in this. To him the temple was a house of prayer, not for the slaughter of beasts (Mt. xxi: 13; Mk. xi: 17). He was outraged by the traffic carried on there, and called it a house of merchandise and a den of robbers (Jn. ii: 16). He often repeated the words of Hosea regarding mercy as more desirable than sacrifice (Mt. ix: 13; xii: 7), and showed the uselessness of such offerings if

anything in the life of the worshiper was displeasing to God (Mt. v: 23, 24). Another duty greatly insisted on by the Jews was Sabbath observance. Not content with the simple command to remember the day to sanctify it, they had collected a long list of acts which were prohibited on that day. Though Jesus was entirely loyal to the Old Testament law, he cared but little for scribal conceits, and more than once offended these men by acts of necessity or kindness on that day (Mt. xii: 1-14; Lu. xiii: 10-21). In response to their objections he told them first, that the law expressly provided for acts of mercy even on that day (Lu. xiii: 15); second, that even a regulation of the sanctuary might be set aside in cases of necessity (Mk. ii: 25, 26); third, that the Sabbath was never intended to be a master, standing threateningly above man, but his servant to help him to rest (Mk. ii: 27); and, fourth, that he was greater than the Sabbath and not to be bound by their rules (Mt. xii: 8; Lu. vi: 5).

4. Jesus made caustic comments on some of the scribal regulations and their practical effect. Among the rules to which they paid great attention was the prohibition of unclean foods, i. e., those which did not conform to

the legal ideas of fitness. The Old Testament contained the basis of this dictum (Deut. xiv: 3-20), and the scribes enforced it with scrupulous care. They prided themselves on its strict observance and would have been shocked at the thought of transgressing any fraction of it. No saying of Jesus was ever calculated to produce such consternation, therefore, as his quiet remark that a man was not defiled by what he ate, but by what he said and did (Mt. xv: 10-20). The disciples readily perceived that such words removed all restrictions regarding food (Mk. vii: 19). Of similar character was his criticism of their custom of evading filial duties. If a man's father or mother was dependent upon him, the commonest sense of justice dictated a provision for his needs. But the scribes permitted the evasion of this obligation by the process of dedicating one's possessions to God. Thus a man still kept his possessions and escaped the necessity of caring for his kindred upon the fiction of "Corban" or dedication. Of this Jesus spoke unsparingly as a custom which set at naught the plain command to honor parents (Mt. xv: 1-9; Mk. vii: 9-13). Still more severe was his stricture on the binding character of certain forms of oath, while others were considered worthless. Thus

if a man swore by the temple, he was not obligated to keep his oath; but if by the gold of its adornment, he was bound. If he swore by the altar, the oath had no value; but if it was the offering upon which he took oath, then the affirmation was sacred. Such casuistry could have no value to a sound mind (Mt. xxiii: 16-22). The only safe ground was the avoidance of all oaths, and the use of plain, honest speech (Mt v: 33-37).

5. In short, Jesus judged every act by the motive which prompted it. Its quality could be determined only in that way. Any practice growing out of an ostentatious desire for praise could have no value. If a man made his prayers in public in order to be seen of men, of course he had the reward of vanity, but the prayer would be worthless (Mt. vi: 5, 6). The same principle held good of almsgiving (Mt. vi: 1-4), and fasting (Mt. vi: 16-18). In these acts and others of similar character the motive was wrong. No good could come from such mechanical performances Nor could a man be judged adequately by his external life. By the interpretation of the law one who took human life was a murderer. But Jesus picked that command against murder off the stem of the law, and finding it like a half-

open bud, blew upon it until it opened into a full flower, disclosing at its heart the much deeper truth that the man who hates his brother is a murderer (Mt. v: 21, 22). Similar was his expansion of the command against lust to include motive and desire (Mt. v: 27, 28). In such ways as these our Savior showed how much more radical was the type of holiness he demanded than that prescribed by Judaism, and how inefficient was the creed of the scribes and Pharisees to promote righteousness. Men who are always watching unimportant trifles have no time or enthusiasm for essentials (Mt. xxiii. 23). A tree could be known only by its fruits (Mt. vii: 15-20). Judaism was a fruitless tree, at whose roots the axe of destruction was already laid (Mt. iii: 10; Lu. xxiii: 31).

REVIEW: 1. How did Jesus feel toward his nation? What was his regard for the Scriptures? What did they contain? How did Jesus show familiarity with them? What are some of his references to the Old Testament? Why did he so often appeal to it? 2. How did Judaism compare with the religion of the prophets? Upon what did it insist? How did Jesus regard the Jewish traditions? How did Jesus intend the law to be fulfilled by him? 3. Were all the Jews of Jesus' time of the same formal sort? What was the teaching of Judaism concerning sacrifice? How did Jesus regard it? What did

the Jews teach of Sabbath observance? How did this contrast with Jesus' attitude? What four points did he emphasize on the subject? 4. What did Jesus consider to be the effect of Jewish regulations? What did he say of clean and unclean food? What was the practice of Corban? How did Jesus denounce it? What did the scribes teach concerning oaths? What did Jesus say on the subject? 5. By what standard did Jesus judge men? What was the contrast between the ideas of Jesus and Judaism on the subjects of prayer, alms-giving, and fasting? What deeper principle was involved in judging of murder and adultery? Where did Judaism fail?

CHAPTER VII.

JESUS' TEACHING ABOUT THE HOLY SPIRIT.

1. The teaching of the New Testament concerning the Holy Spirit is so extensive and varied that a volume would be required to adequately treat of it. But upon study it is discovered that most of this material belongs to the period following the close of our Lord's ministry. He promised the disciples that he would send to them the comforter or advocate, and the story of the church in the apostolic days is the narrative of human effort under the guidance of the Spirit. In the Gospels

much less is said on the subject, but all that is set down is of deep interest. The term "Holy Spirit" is used in the Old Testament evidently in the sense of the divine sustaining grace. The psalmist cries:

> "Cast me not away from thy presence,
> And take not thy Holy Spirit from me.
> (Ps. li: 11.)

The term "Spirit of God" is used to signify a life-giving breath (Gen. i: 2), administrative skill (Gen. xli: 38), artistic ability (Ex. xxxi: 3), prophetic transport (Num. xxiv: 2), religious enthusiasm (I Sam. x: 10) and military valor (I Sam. xi: 6). The expression was not unknown, therefore, in Jesus' day, but in his teaching it receives a much more definite content, and stands for the divine Spirit in a more persistent and actualized form.

2. Jesus received the Spirit of God at the time of his baptism (Mk. i: 9-11). What this implies the Gospels do not reveal, but that experience marked a change in Jesus' life, the horizon was widened, his responsibility was deepened. From that time forth he was possessed by the Spirit: He saw the vision of the kingdom of God in all its far-stretching beauty. He was filled with a new passion and a new power. The Spirit impelled him to depart

into the wilderness where the battle with evil was fought out (Mk. i: 12). After the Judean ministry, Jesus came "in the power of the Spirit into Galilee" (Lu. iv: 14) to continue his work there. In the synagogue at Nazareth he used of himself the words of the prophet who spoke of the Servant of Jehovah, "The Spirit of the Lord is upon me" (Lu. 4: 18). Believing thus in the divine character of the impulse by which he was animated, he resented with indignation the charge of the Pharisees that he was in league with Beelzebub to cast out demons. He not only showed the foolish character of such a charge, but declared that the sin of imputing to the divine Spirit the characteristics of false gods, and thus resisting the light and grace of his message was a sin that remained unpardoned. Such men rejected the testimony of the Spirit regarding Jesus, and so made it impossible for any means of salvation to reach them (Mk. iii: 22-30)

3. In his teaching Jesus often spoke of the Spirit. To Nicodemus he declared that a man must be born of water and the Spirit in order to enter the kingdom (Jn. iii : 5). No fleshly birth could bring him into this relation, but a spiritual birth, or regeneration wrought by faith in Jesus and brought to its

consummation and manifestation in baptism, is essential to discipleship. Of such a birth the Spirit is the author. In harmony with this the Spirit is named with the Father and Son in the baptismal formula (Mt. 28: 19). Jesus taught that God is ever ready to impart his Spirit to his children, more willing than earthly parents to give good gifts (Lu. 11: 13). In the closing hours of his life Jesus spoke to the disciples of his impending departure. He knew that as long as he remained with them they would wait for him to lead in every enterprise. Their boldness and independence would come only after Jesus was no longer in their midst. The most important theme of that long conversatiou held with them after the celebration of the memorial supper was the "otherself" he was to send them. He would not leave them alone, but it was better that he should go away. The Spirit which had been in him, and was therefore with them then, should come in his name, He would be a second advocate, filling the place which Jesus had occupied in their minds. In this sense Jesus said, "I come unto you," (Jn. xiv: 18). He proposed to be with them as truly as before, but not in visible form. His spiritual presence they should realize, and enjoy in even

richer measure than they had prized his bodily presence while with them in the flesh. The Spirit would be their teacher, and would remind them of Jesus' words (Jn. xiv: 26). He was to bear witness of Jesus (Jn. xv: 26) and his nature guaranteed the trustworthiness of the witness, for he is the Spirit of truth going forth from the Father. He is, through the Gospel, to convict the world of its sin, convince it of the righteousness of Jesus, and forewarn it of impending judgment (Jn. xvi: 8-11). Thus he would carry on the ministry which Jesus began, giving to him the glory of the whole enterprise of redemption (Jn. xvi: 14). For the coming of the Spirit Jesus promised the disciples he would pray the Father (Jn. xiv: 16). Thus he gave his disciples assurance that they and all future believers should receive the Holy Spirit, not as a mechanical bestowment, but as a gracious impartation, entering the soul in just so far as room is given. But once received, new powers and capacities grow under his gracious presence, until the purpose of the Master is realized in the possession of his mind and purpose, his Spirit indeed, by the believer.

4. After the resurrection Jesus appeared to the ten disciples in a room in Jerusalem,

and in token of his desire that they should be filled with his thought and love he breathed upon them, and said "Receive ye the Holy Spirit" (Jn. xx: 22). This significant act was the fuller expression of his will that they should be empowered to do his work, for he told them that they should receive power when the spirit came upon them (Acts i: 8), and should be his witnesses through widening circles to distant lands. How these promises were fulfilled the subsequent narratives of the New Testament show. The apostles, clothed with power, went forth to the spiritual conquest of the world; and Christians of every race and age have rejoiced in the indwelling, comforting and guiding presence of the Holy Spirit in their hearts and in the church, a presence which is the greatest need of both individual and church to-day.

REVIEW: 1. Which portion of the New Testament treats most fully of the work of the Holy Spirit? In what sense are the terms "Holy Spirit," and "spirit of God" used in the Old Testament? 2. Name the manifestations of the Spirit in Jesus' life. What did he claim at Nazareth? What is the nature of the unpardoned sin? 3. What did Jesus mean by the birth of water and the Spirit? How may we receive the Holy Spirit? Why did Jesus deem it best to leave the disciples? What did he promise? In

what sense would he come to them? What was the Spirit to do? 4. What was the significance of Jesus' breathing upon the disciples? What did he tell them? What is the greatest need to-day?

CHAPTER VIII.

JESUS' TEACHING REGARDING THE FUTURE.

1. In the course of his teachings Jesus frequently referred to the future and thus furnished materials for a doctrine of the last things, or perhaps more correctly, coming things. One of the most notable of our Lord's discourses, recorded in all three of the synoptic Gospels, deals with this theme (Mt. xxiv, xxv; Mk. xiii; Lu. xxi). Jesus never inclined to the discussion of questions relating to times and seasons (Acts i: 7), and even disclaimed knowledge regarding them (Mt. xxiv: 36), but of the general features of the coming age he spoke more than once.

2. It will be remembered that the leading doctrine of the prophets was the "day of the Lord," a time of judgment upon sin, and that John the Baptist had grouped much of his teaching about this prophetic theme, warning

his hearers of impending judgments (Mt. iii: 7-12). This idea also appears in Jesus' teaching. He speaks repeatedly of "that day," "the last day," not in the sense of an exactly foreseen period, but in the prophetic sense of a time somewhere in the future, when sin will be crushed and virtue rewarded. This idea took still more definite form in Jesus' teaching owing to his clear perception of the fate which was hanging over Jerusalem. He saw that within a few years at furthest the Roman armies would invest the city and bring it and the Jewish nation to the earth. Therefore the disciples, impressed by hints which he had dropped, asked him to speak more fully on the subject of his manifestation* to the world (Mk. xiii: 3-4).

Then Jesus delivered that remarkable discourse which has been appropriately called the "synoptic apocalypse." He told them there would be wars, and false leaders should arise in his name; that the disciples ought to escape when they saw the approach of danger; that severe persecution would be the lot of many of them, for his sake; but that those

*The word rendered "coming" in Mt. xxiv: 3 means "presence," and should be thus rendered here and in many similar texts. It has the dea of revelation or disclosure of that what is near but unseen, rather than of the arrival of what is distant.

who endured should be saved. He then refers in still more explicit terms to the Roman occupation of Jerusalem, under the figures of the Maccabean persecution by Antiochus Epiphanes, referred to in the book of Daniel as the abomination of desolation. Then in well-known apocalyptic symbols of falling stars and darkened heavens he speaks of political revolutions, and immediately adds, "And then shall they see the Son of man coming in clouds with great power and glory" (Mk. xiii: 26). It is evident that Jesus is here describing the fall of Jerusalem as the opportunity for his own manifestation in greater power, and a fresh stage in the growing kingdom of heaven. If the language of Mk. xiii: 24-27 seems at first to refer more appropriately to the distant future and some final catastrophe in the history of the world, it must be remembered (a) that Jesus used precisely this language in addressing the high priest a few days later, saying that "henceforth," i. e. from that time forward continuously this should be the case (Mt. xxvi: 63, 64), and (b) that directly after describing his coming in the clouds, he adds, "This generation shall not pass away till all these things be fulfilled" (Mk. xiii: 30). In the narrative in Luke these events are the

tokens that the "kingdom of God is nigh." (Lu. xxi: 31).

3. It thus seems probable that throughout the entire discourse Jesus is referring to the coming national distress as a moment of crisis in the history of the kingdom. The fall of Jerusalem and the great persecution at Rome constituted as we know, a most important chapter in the history of the church. Jesus then went on to speak of the need of watchfulness. Like a thief stealing in unseen the day of opportunity for the kingdom might come and be lost if the disciples did not watch. The parable of the ten virgins (Mt. xxv: 1-11) emphasized the need of preparation as well as watchfulness; that of the talents (Mt. xxv: 14-30) the need of industry. Then comes the grand picture of judgment (Mt. xxv: 31-46). This again brings in the glory of the Son of man with his attendant angels, and describes that continous function of judgment which began with his earthly life and grows more wide in extent through the ages till the final judgment of which it is the prophecy. The character of the judgment is two-fold. The servants of the king are judged according to their faithfulness in service; those from outside by their fidelity to their own ideals of

mercy and humanity. The rewards to the approved in both cases are in keeping with their character and deserts. Thus the office of Jesus as a judge is set forth in graphic form. That function he is evermore performing. Every day is a day of judgment. Every moment decides destiny.

4. It is also true that the crisis of falling Judaism serves as a type of every subsequent crisis, and of that final closing crisis of the ages. The pictures which had a local and immediate significance may be fitted to the larger frame of universal history and the end of the ages. Then, too, that function of judgment, of division, of assigning destinies in accordance with character, must be performed. Each must go to his own place, to the company for which his character fits him. From that assembly none may remain away. "Marvel not at this, for the hour cometh when all who are in their graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life. They that have done evil unto the resurrection of judgment" (Jn. v: 28, 29). Of the life beyond the flesh we catch but hints in the Scriptures. No programme of its activities has been issued. Our Savior intended we should con-

cern ourselves with the making of character and trust to our Father the plan of the life to be. It is enough that we have his words "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also" (Jn. xiv: 1-3).

REVIEW: 1. Did Jesus often discuss the future? What did he say of his own knowledge? 2. What was an important doctrine of prophecy? How did Jesus refer to it in his teaching? With what coming disaster did it connect itself? What is meant by the manifestation of Jesus? What are the leading ideas in the synoptic apocalypse? To what did he refer in the expression the coming of the Son of man? What seems to indicate that an event in the near future was intended? 3. What events constituted the first crisis of the church after Pentecost? What parables and narratives refer to this event? What two standards of judgment are there? Who is the judge? 4. How did the crisis of that age represent others yet to come? What does Jesus say of the final resurrection and judgment? Of the future of the righteous?

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